he LUTHERAN

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FUTURE PASTORS

Seven from a Milwaukee congregation

ol. 41 No. 29

APRIL 22, 1959

Birds and People

"How DO you spell *junco* and *chickadee?*" Billy asked this morning. He wro the words as I spelled them.

"We have to describe an incident about bird-watching for English," he explaine "I wrote the rough draft yesterday, and today I have to copy it in ink. I'm not su I spelled the words right."

"What did you describe?" I asked

"Well, I started off, 'Every winter we feed the birds.' Then I told about tw juncos going after the seeds and one chasing the other away. In the next paragrap I told about the chickadee that flew at the window and knocked itself out."

I REMEMBERED the incident. The tiny bird had landed on its back with one wi stretched out awkwardly. Its beak opened and shut convulsively. As we watche wondering what to do, another chickadee flew from a tree straight at the fallen bir chirping excitedly. With a quick flutter, the injured chickadee turned over a flew away.

"I said that the bird might have frozen in the snow if the other one hadn't ma it get up," Billy continued. "Then I ended with the sentence that people are li birds—some are selfish, and others are helpful."

No doubt Billy's composition will be graded for spelling, grammar, and pun tuation as well as organization of thought. But in my mind, he gets "A" for insig

—ERNESTINE DAUM

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Seven men from St. Peter's Church, Milwaukee, are planning to enter the ministry. Two attend the University of Wisconsin, two are at Carthage College, one each at Chicago and Northwestern seminaries and one in high school. The Rev. Christian Breest is pastor of St. Peter's Church. Another young man recently told him, "I think I'll be No. 8."

THE CHURCH IN THE NEWS

Lord's Prayer is banned

Use of the Lord's Prayer in public schools in the Lawrence-Cedarhurst school district on Long Island, New York, was a "continuing violation" of the principle of separation of church and state, the South Shore Jewish Community Council had charged. Rabbi Abram Goodman, council president, said the school board had "repeatedly refused" to discuss the charge that use of the prayer "offends the religious conscience of a large segment of the community."

Veterans groups jumped into the fray. Eugene Wasserman, commander of the Nassau-Suffolk District of Jewish War Veterans, supported "church-state separation," saying that "sectarian prayers belong in churches, synagogues and the home, not in public facilities such as schools." Jack Kluger, Nassau County Commander of the Veterans of Foreign Wars, took the other side, calling on "all Long Island Jews" to repudiate the "irresponsible" attitude of Jewish groups. "The argument that classroom prayers violate separation of church and state is ridiculous," he said. "I am Jewish and am not offended by it, and my children are among those saying it in the Elmont schools."

Priest and rabbi agree

While the school board met in specia session on April 9 to mull the issue, Rabb Goodman and the Rev. William Gallo way, priest at Our Lady of Good Coun sel Roman Catholic Church, Inwood came to an agreement on the problem They said they were opposed to sec tarian prayers in public schools, bu would accept a prayer recommended b the New York State Board of Regent or the use of the fourth stanza of th song, "America."

The school board greeted the clergy men's statement with relief, voted to dis continue the use of the Lord's Prayer i favor of the stanza from "America." I the new Lutheran *Service Book an Hymnal,* this stanza reads:

"Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

Regents' prayer also challenged

Although the priest and rabbi agree that use of a prayer recommended by th state's Board of Regents would be ac ceptable, a decision on the use of tha prayer was pending in the State Suprem Court in nearby Mineola, Long Islan Suit to prevent the use of it or any spoke prayer had been brought against the He ricks School District board by the Ne York Civil Liberties Union on behalf o five residents of that area.

In Pennsylvania, a special three-judg court was considering the decision in suit brought to bar all reading from th Holy Bible in the state's schools. A Abington Township couple had institute the suit, claiming that the law whic

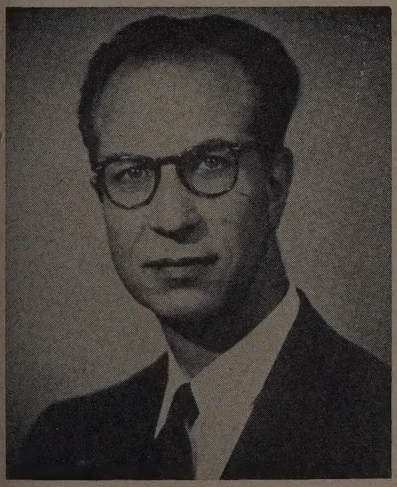
called for reading of "at least ten verses from the Bible . . . at the opening of each public school on each school day" constituted "religious oppression" and violated the rights of their children.

At the final public hearing last month, Chief Circuit Court Judge John Biggs asked the plaintiffs whether the inscription "In God We Trust" which appears on U.S. currency was also a form of "religious oppression." The court also noted the practice of opening legislative sessions with prayer and cited the words used at the start of a court session, "God save the Commonwealth and this honorable court."

Religious schools crowded

Church-connected elementary and high schools in the Long Island area where the school-prayer controversy was raging reported "thousands of children" were being turned away because of lack of space.

The Roman Catholic diocese of Rockville Center, embracing Nassau and Suffolk counties, reported twelve new elementary schools and additions to 15 others planned within the next three years. The diocese operates 97 schools with an enrollment of 54,000 elementary and 8,000 high school pupils.



DR. JOSEPH SITTLER
Ministers in the meat-grinder

Five Lutheran-operated schools in Nassau County reported hundreds of children on waiting lists. Elementary schools are conducted by Lutheran churches in Hicksville, Mineola, Plainview, Freeport and Hempstead. Property was recently purchased at Brookville for construction of a junior-senior high school, with classes scheduled to start next year.

Episcopalians conduct two schools and Quakers one in the county. There are also four Jewish-related elementary schools.

Too much promotion

American ministers are being "chopped into small pieces" because they have to promote so many different causes, a United Lutheran theologian declared in the Lyman Beecher Lectures at Yale Divinity School this month. Dr. Joseph Sittler of the University of Chicago sharply criticized both parishes and national church bodies for keeping their ministers "in large part prisoners of accredited mediocrity." Crack-ups among the clergy occur often because "they were ordained to an office and have ended up running an office," he said.

Pastors need time to study and meditate, the lecturer pointed out. Under promotional pressures the pastors' studies "become less and less an occupation engaged in as intrinsic to his role as a witness for the Gospel and as pastor to people and become more and more frantic efforts to find biblical or theological generalities which will religiously dignify his

promotional purposes," Dr. Sittler continued.

"The preacher's time, his focused sense of vocation, his vision of his central task, his mental life—they are all under the chopper."

Rigid conformity blasted

National church bodies have developed a "fantastic rigidity" in seeking that all congregations and pastors conform to their programs, Dr. Sittler charged. He said that "another Johann Sebastian Bach" would be unable to introduce his piety and music into the church today without pleading his case before boards and agencies whose "general cultivation" was low but whose power was great.

Dr. Sittler also assailed the "disciplinary cadre of inspiration" maintained by the churches. "These persons are on call," he said, "for whatever program the church from time to time decides to accent. They can blow any horn one hands them."

To remedy the "maceration" of ministers and to relieve them of their "sense of occupational guilt" religious educators must "become more violent advocates for our students, noisier protectors of their reflective future. We must fling our protests in the face both of parish people and church officialdom," he concluded.

Dr. Sittler's lectures dealt with the relation of faith to its environment.

Aid sought for people of Tibet

Forces of the National Council of Churches moved swiftly this month to provide material and moral help for Tibetans after their brief revolt had been crushed by Chinese Communist rulers.

Church World Service announced a nation-wide appeal for funds to aid destitute refugees from Tibet who had entered India. Dr. R. Norris Wilson, executive director of the relief agency, said food, clothing, medicines and a grant of money had been sent to a joint Christian-Buddhist relief committee in Darjeeling in northern India. More than 20,000 Tibetan refugees had reached India, he said.

Dr. Edwin T. Dahlberg, NCC president, called on the members of the council's constituent churches to provide material aid and to "pray for the persecuted people of Tibet and the end of their persecution." He accused the Chinese Communists of "violently seeking to regiment a peaceful population . . . A watching world deplores the betrayal by Chinese Communists of their agreement to respect the domestic autonomy of Tibet."

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and International Missionary Council, said the Tibetan "tragedy" would "shock the conscience of mankind." He called on public opinion to "condemn what has happened in Tibet" and said no progress toward world peace and order could be made "so long as governments flout international morality and law by violent suppression of a people and its culture."

Evangelicals meet

About two-thirds of the 70 million Protestants in the United States are enrolled in church bodies which make up the National Council of Churches. Most of the others belong to churches like the Southern Baptist or Missouri Synod Lutheran, which are not part of any ecumenical group. About 40 small fundamentalist denominations and some independent congregations make up the National Association of Evangelicals which claims total membership of more than two million. Still smaller and even

IAKOVOS IS ENTHRONED

Blazing candles and solemn pageantry marked installation in New York of Archbishop Iakovos as head of Greek Orthodox churches in North and South America. Formerly Metropolitan James of Melita, the new prelate is widely known in ecumenical circles. Leading churchmen attended elaborate ceremony.

more extreme is the American Council of Christian Churches.

This month the National Association of Evangelicals at its 17 annual convention at Los Angeles heard its executive director, Dr. George Ford, launch an attack upon the National Council. Because the council has attempted to assume social and political leadership of the Protestant world, it has lost the spiritual leadership by default, he declared.

Special target was a recent statement by Dr. Edwin T. Dahlberg, NCC president, defending the right of the council to engage in controversial discussions. Dr. Ford disputed Dr. Dahlberg's position on the ground that it was "devoid of any concept of the atonement of Christ. Christ did not go to the cross because he was controversial, but because as the Son of God he was born to die for our sins."

Dr. Herbert S. Meekel of Schenectady, N. Y., NAE president, told the 1,000 delegates that their group would not participate in any ecumenical council called by Pope John XXIII. Object of such a council would not be interfaith understanding and co-operation but to "woo the Eastern Orthodox churches back into the Roman sphere," he declared.

Right to speak defended

Severe criticism had been directed against the National Council because a World Order Study Conference held at Cleveland last fall under council's auspices had among other items included a pronouncement urging diplomatic recognition for Red China as an aid to world peace. The council's general board earlier this year defended "the right of the citizen . . . and of any peaceable organizations . . . to discuss freely and to express judgments . . ."

This month the executive council of the United Church of Christ defended the right of church agencies to speak out on public issues without committing the entire membership of the denomination. The "Christian integrity" of church groups making such pronouncements should "not be questioned just because the word they speak may be an unpopular one," the council said. The denomination was formed in 1957 by merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

"Utterances and enactments" of the church's agencies "merit, even from those who disagree, respect and serious consideration," the council averred. It asked church units to avoid "making claims of representing or binding the United

Church or its other agencies" by their pronouncements, however.

Wants clergy celibate

Protestant clergymen make either second-rate ministers or second-rate husbands, a Duke University theological professor told a Louisville, Ky., audience.

A married minister may do a "first-rate job" in his parish, Dr. James T. Cleland admitted, but "if he does . . . his wife and family will have to take a second-rate place." An unmarried minister can be more independent in "speaking forthrightly on some matters" and need not have his "major loyalty" to the church conflict with "minor loyalties," he said.

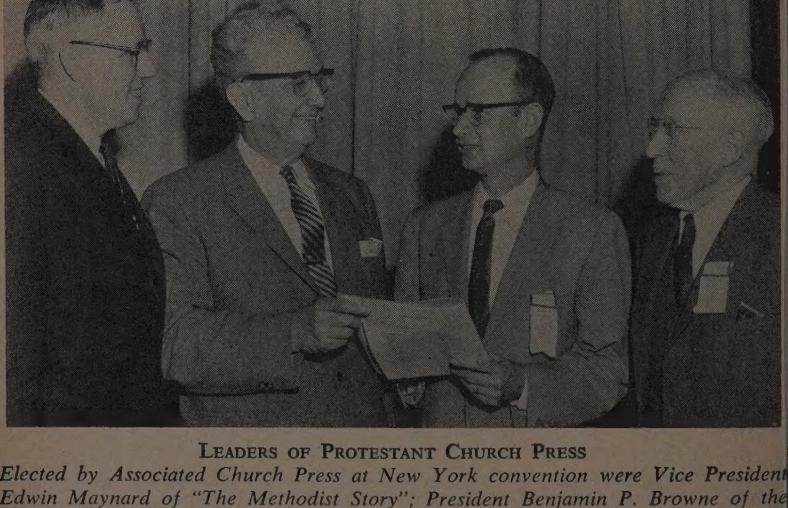
Dr. Cleland, who is also dean of the Duke Chapel, said Protestants ought to "think seriously" about encouraging an unmarried clergy, although he expressed the fear that "many congregations would not stand for an unmarried minister."

Dr. Cleland, 55, was formerly soccer coach at Duke. He is married, but has no children. "I'm happily married," he said, "but my wife has had a rough time. Sometimes I don't think I'm fair to her."

Refugee aid asked

To direct attention to the plight of millions of refugees still homeless throughout the world, the United Nations proclaimed an "International Refugee Year" starting this June. This month Protestant and Roman Catholic spokesmen in Washington urged more liberal legislation that would permit the U.S. to absorb a greater number of refugees.

Special aid for refugees from the Yugoslav regime of Marshal Tito was asked by Dr. Roland Elliott, director of immi-



LEADERS OF PROTESTANT CHURCH PRESS

Elected by Associated Church Press at New York convention were Vice President Edwin Maynard of "The Methodist Story"; President Benjamin P. Browne of the "Baptist Leader," who succeeded Peter Day of the "Living Church"; and Executive Secretary William B. Lipphard, emeritus editor of "Missions." The ACP includes 156 Protestant and Orthodox publications with approximate circulation of 15 million

gration services for the Protestant Church World Service, and Msgr. Aloysius J. Wycislo, assistant director of Catholic Relief Services. They said the State Department classifies Yugoslav escapees as "economic refugees" who are not entitled to the same consideration as the "political refugees" from communism.

Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council, urged that Congress let church organizations help the aged, ill and crippled refugees for whom they are prepared to care. "We feel it is time to close the refugee camps," he said, "and this can be done only by making provision to take our share of the 'hard core' cases, those who cannot support themselves." He said Norway, Sweden and other lands have made arrangements to provide institutional care, when needed, for ill and aged refugees. He asked that the U.S. allow the entry of those for whom church groups are prepared to guarantee care.

Seminary seeks to make up

Thirteen professors at the Southern Baptist Theological Seminary at Louisville, Kentucky, last year challenged the administrative policies of the seminary's president, Dr. Duke K. McCall. The thirteen were promptly fired. One has since been reinstated and the other twelve have taken positions elsewhere.

The Southern Baptist denomination's Executive Committee responded to protests against the dismissals by naming a six-man investigating committee, headed by former Rep. Brooks Hays of Arkansas, to study the seminary policy. The American Association of Theological Schools criticized the dismissal, gave the seminary one year to "repair the damage" or lose its accreditation.

Seminary trustees called a "reconciliation meeting" last month to settle the matter. The dismissed professors refused to attend, saying in a prepared statement that "saving the seminary's face is of more concern (to the trustees) than saving its heart."

This month the trustees acted again. They rescinded the dismissal of the professors, but "respectfully requested" their resignations. "We admit errors in the dismissal procedure," the trustees said. Dr. Heber F. Peacock of North Wilksboro, N. C., spokesman for the ousted teachers, said the trustees' action "does not in any sense solve the problem, which was the abuse of administrative authority." He said the professors would hand in their resignations, but that they could see little difference between being fired and being asked to resign.

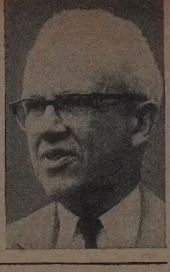
And so forth

More than a score of students have enrolled in a course in Swahili given by the Lutheran Student Foundation at the University of Minnesota, with Dr. George F. Hall, campus pastor, as the teacher. Swahili is a language understood by many African tribes.

Membership in the Assemblies of God, Pentecostal sect with headquarters at Springfield, Missouri, reached 505,550 in the U.S. at the close of 1958. The group reported 627,600 more members overseas.

The governing council of the Evangelical Lutheran Church last month expressed disapproval of congregation-sponsored social dances. The ELC council acted after a Milwaukee congregation had sponsored dances for its young people. Pastors' conferences of the Lutheran Church—Missouri Synod recently approved church-sponsored dances if properly supervised.

WASHINGTON



By ROBERT VAN DEUSEN

NATO CONFERENCE

THE TEN-YEAR-OLD North Atlantic Treaty Organization showed its maturity as it tackled the German problem. Representatives of fifteen nations presented a united front to Russia in stating their determination to defend western rights in Berlin. As the NATO conference ended, they reaffirmed their readiness to negotiate an honorable settlement of German problems, provided it does not imperil the security of the free world.

The presence of West Germany's foreign minister Heinrich von Brentano was credited with producing a tougher negotiating position than would otherwise have been achieved. He urged that no concessions be made to the Soviet Union in advance of the foreign ministers' meeting, unless equal concessions are made by the Russians.

He objected to the submission of a proposed German peace treaty by the West in response to a suggested treaty drafted by the Soviet Union. The Russian draft, he said, contained impossible demands so that they could retreat during negotiations to more reasonable proposals. A western treaty would be reasonable to start with, and a middle ground between it and the unrealistic Russian treaty would give the Soviets the best of the bargain.

Brentano proposed that a critique of the Russian treaty be drawn up, to be accompanied by a statement of general principles acceptable to the West. The actual drafting of a treaty would then become part of the negotiations.

No final decision on this point was made at the NATO conference. Instead, a team of American, British, French, and West German experts began drafting final proposals in London April 13, including both a peace treaty and a statement of general principles as suggested by Brentano. These will be reviewed by the western foreign ministers meeting in Paris or Geneva, and a decision made prior to the Geneva conference of the Big Four foreign ministers beginning May 11.

Points at issue

JUST PRIOR to the NATO conference, the foreign ministers of Great Britain, France, and the U.S. (with Christian Herter taking Dulles' place) met in Washington to formulate their response to Russia's demands that four-power rule of Berlin be ended. The Big Three were reported considering the following:

1. New arrangements for maintaining full western access to Berlin, but only if they are based on Soviet recognition of the western right to be there as wartime conquerors of Nazi Germany.

2. Creation of a special commission to bring East and West Germans together on a nongovernmental level to increase economic, technical, and cultural contacts, without formal recognition of the Communist regime in East Germany.

3. Discussion of a special arms control zone in central Europe, including parts of East and West Germany, with limitation of troops and weapons linked to progress in reunifying Germany.

4. Agreement to rule out arrangements that might imply recognition of Russia's right to give part of East Germany to Poland after World War II.

Round Trip to Riga

Americans visited ancient capital city of Latvia, where, in prewar days, 60 per cent of people were Lutherans. Now Latvia is Russian

PHOTOGRAPHS BY FRANK MARTIN

THERE AREN'T many people now living in America who got away from Latvia by strolling quietly through Riga's airport and getting aboard a comfortable plane. That's the way two Philadelphia Lutherans, H. Ober Hess and Frank Martin, left Latvia last summer.

Most present-day Americans who once lived in Latvia got out on foot—chased by Russian soldiers as they fled across the border toward Germany—or in little boats crossing the Baltic to Sweden. Those who reached West Germany lived for years in displaced persons camps before their chance came to emigrate to America.

LATVIA WAS closed tight to visitors from the West until October, 1957. Now American travelers can go there. Mr. Hess and Mr. Martin may have been the first Lutherans from America to make a postwar visit to a little country that used to be almost 60 per cent Lutheran.

Latvia is now a part of Russia. The church continues a shadowy existence under Red rule, although Russians have made strenuous efforts to discourage people from attending services. Bells no longer ring in the steeples. Most of the 280 Lutheran pastors who were in Latvia in 1940 are gone. Many fled to the DP

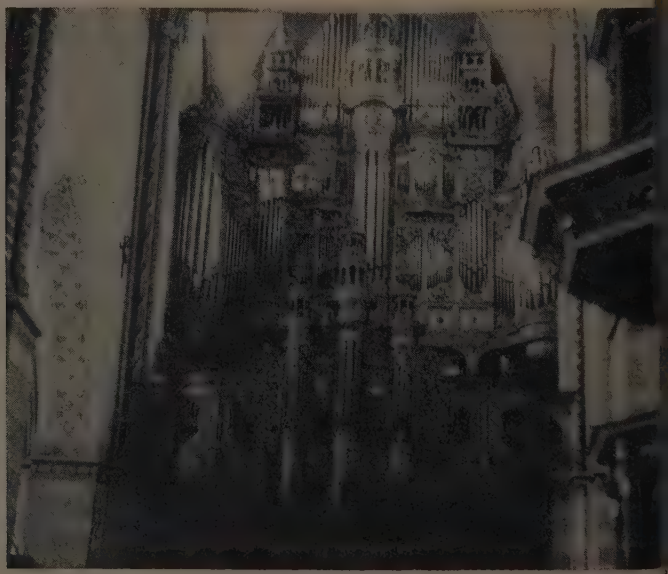
LUTHERAN CATHEDRAL IN RIGA

camps. Others were deported to Siberia. Some died in Latvian jails.

A Lutheran pastor from Minneapolis, Dr. Reuben K. Youngdahl, was in Riga in midwinter, and was told by the Lutheran archbishop, Gustavs Turs, that there are 280 Lutheran churches in Latvia in which services are held. The figure doesn't square up with other information received in America.

Russian policy toward the church in Latvia has been the same as in other Red territory: no religious instruction of children, church publications sharply restricted or forbidden, government ownership of church buildings, ceaseless anti-religious propaganda. No one who attends church is permitted to hold any influential position in public life.

Mr. Martin photographed organist at console in Riga cathedral. This is one of th world's largest organs (124 rank four manual) and once had 7,000 pipes. The bigge were taken as scrap metal during the German occupation (1941-44) and have not bee replaced since then. Organist must do his best to get along without the missing pipe



Mr. Hess, a Philadelphia lawyer, studied the Russian language in preparation for visits to Russia in 1956 and '58. Mr. Martin, treasurer of Martin Century Farms Milk Company in Lansdale, Pa., is a world traveler (returned in April from six months in India, Pakistan, Burma, Hong Kong). A third Philadelphian in the group making the trip was William R. Wilson, who is treasurer of the Philco Corporation

H. OBER HESS

FRANK MARTIN

St. Mary's Cathedral in Riga was built in the 16th century (on site of 13th century church which burned in 1547). A half-hour service is held each day at noon. The American visitors attended, last July 17, found about 75 persons present. Service was in Lettish language—liturgy, prayers, hymns, meditation. Church is in fine condition.

Food market. Supplies are fairly plentiful, expensive. Starchy foods are predomina

Russian tanks behind stockade are ready for action. Riga is important naval bas

(Below, left) Not much traffic in Riga streets. (Right) New building in Russian-styl architecture, is Palace of Science and houses science department of Riga Institut

Americans found Riga more prosperous than Russian cities (they visited Moscow, Leningrad, Kiev, also Berlin, Prague, Warsaw). Clothing is drab, people seem despondent. Numerous Latvians were deported to Siberian labor camps after war. Russians were brought in to replace them.

The Latvians who remain faithful to the church are stronger than ever in their loyalty. There are Christian baptisms, confirmations, marriages, burials, but these rites are celebrated privately. Perhaps as many as a hundred pastors still minister to spiritual needs of their people.

Huge pictures of Karl Marx and Lenin are on walls at opposite ends of Riga's main street. Red propaganda posters are everywhere and broadcasts incessant. Children are well cared for (there is no juvenile delinquency). (Below) A class of small girls is taken by the schoolteacher for outdoor exercise and walk to the nearby seashore.

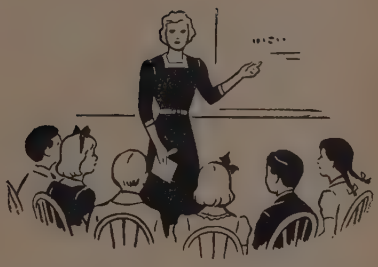
Women work hard in Sovie states, are track gangs o the railroads, haul fuel int buildings (above). Street in old section of Riga ar narrow, quaint. City wa founded 1,000 years ago. I the 1,000 years Latvia ha been independent only 2 years (1919-39), has bee ruled by Germans, Swedes Poles, Russians. But lif goes on . . . people buy bi bunches of flowers at out door market in springtime

WARNING!

Sunday School Can Ruin Your Life . . .

If your children start attending, they may insist that you go along. First thing you know, you're teaching a class. From then on all sorts of things may happen to upset your easy-going ways . . . .

By JOAN MILLER



HAVE YOU been looking forward to that bright morning when you can send your little child to Sunday school? Sounds wonderful, doesn't it—a whole hour of Sabbath peace all to yourself. Time for a little snooze on the davenport, a second cup of coffee, a leisurely look at the Sunday paper. And you get all this for a dime, since Sunday school collection boxes—like daisies—won't tell.

But wait, before you kiss your child's scrubbed and shining face farewell, you'd better consider the dangers involved. After having enrolled my four- and five-year-olds last fall, I can assure you that the perils of Pauline were nothing, by comparison.

In the first place, you'll soon discover that your Sunday mornings will be about as restful as the county fair. The children will be so excited at the thought of going somewhere, they'll rise from their beds at the first rooster's crow. Then the demands for a fresh shirt, clean handkerchiefs, and Sunday shoes begin. By the time the children are dressed in their best clothes, they're ravenously hungry, and so are you. This calls for all the fuss of a full-scale breakfast, instead of your usual sweet roll and juice.

BUT THE children are finally on their way. Then comes your long-awaited hour of peace. Aha! You may enjoy that second cup of coffee for a Sunday or two, but then you'll fall headlong into the trap. At first your child will invite you to come along to Sunday school just as a visitor. This sounds harmless enough, but wait till you see what a teacher shortage there is in the primary department. Your conscience will begin to vibrate, and next thing you know you'll find yourself offering your services.

From that moment on *you,* as well as your children, will be a regular on Sunday mornings. And since everyone in the family except father is going to Sunday school, he gets pressured into coming along too, to join the adult Bible class. So there's your Sunday morning absolutely ruined.

AND WHAT happens to your Saturday nights? You'll find that you just can't have a real night out and get up the next morning in time for Sunday school. You won't be able to survive the rigors of Sunday morning anyway unless you get yourself home by the stroke of twelve

Saturday night. So if you like to get a few kicks out of life and have a little fun, Sunday school isn't for you.

But if you deplore the loss of your Saturday nights and Sunday mornings, listen to this. Sunday school can clutter up your whole week! First there are all the little details to take care of, such as getting Sunday clothes starched and pressed. And then you have to find time somehow to read the children their Sunday school lesson and teach them their memory verse.

ALL SORTS of special projects come up too. You'll find yourself giving up precious hours every week, helping to make favors for crippled children at the hospital, packing boxes for Indian orphans, making calls in the neighborhood trying to round up more children for the Sunday school.

And then, once you've been tricked into teaching a class yourself, you'll have to attend teachers' meetings, prepare lessons, and so forth. You'll find little time left for coffee breaks with the neighbors, and those good, long talks on the telephone. (Of course, you might make some new friends at Sunday school who are amazingly decent, once you get to know them.)

Sunday school led us into still another trap that takes both our money and time. The children came home one day saying that their teacher told them that every Christian family should have daily devotions together. So we now begin each day with a devotional period at the breakfast table.

I can't complain too much about the cost of a hymn book and a collection of Bible stories, of course, but the time these devotions consume is truly frightening. When I think of the letters I could write, the magazines I could read, and the neighbors I could chat with in th fifteen minutes every day, I get qui upset. The children seem to enjoy th part of the day immensely, however. Th other morning I heard my husband mu tering something about our "improve family life," whatever he meant by tha

AND THEN some day you'll realize th your comfortable, slightly smug attituc toward life is disappearing too. The eas answers you had for every question ju won't do any more, thanks to Sunda school. All week long your children wi bring up things that they heard Sunda morning, and ask you questions that n parent should ever be expected to answe

"Why did God let Jimmy's mother die How come God doesn't give me what prayed for?" Disturbing questions tha make you think. You might even b driven to reading the Bible yourself, an praying for a bit of enlightenment o various questions.

Also, I've been noticing lately that th children tend to watch me closely, an sometimes make impertinent comment on my behavior. They seem to feel tha the texts they learn in Sunday schoo apply to adults. It makes me feel un comfortable and edgy, as if someone looking over my shoulder.

TAKE THE other day, for instance when the dog next door dug up my to mato plants. I stomped over to Mrs Taylor's house, of course, and told he what I thought of her and her dog. M five-year-old son followed close behin me, and listened to my speech.

Then he pulled on my apron, and righ in front of Mrs. Taylor, he said, "Say Mommie, do you love your neighbor as yourself?" I was mortified. Now I find I have to check myself (at least in front of the children) when I feel like blowing off a little steam.

Another dangerous aspect of Sunday school is what it does to the pocketbook. I've always tried to teach my children the value of a dollar and encouraged them to put aside something for a rainy day. But since they've started Sunday school, the children are always shaking money out of their piggy banks for some cause or another.

If they see a film about some underprivileged children, they want to send money for shoes. And so it goes. I don't know what's going to become of us all if we don't look after ourselves first. I sometimes wonder if we'll *ever* get our second car paid for.

IF I DIDN'T have to rush off to teachers' meeting now I might have time to tell you about all the other little ways Sunday school can ruin your life. Frankly, I have so much else on my mind and heart these days that I don't think about the dangers much any more. But I must admit, if your experience is like mine, you'll find eventually that your children and everyone else will expect all sorts of outrageous things from you. And you yourself will begin to feel that everything you do is perhaps a manifestation of your relationship to God.

So IF you're just a decent sort of person who likes to run his own life and have a little time and money for himself and his family, take heed. Cling to your rights. Let God go his way, and you go your own. And don't ever send your child to Sunday school, for Sunday school (with the help of God) might ruin your whole way of life and make you into a new creature in Christ.

MOST IMPORTANT HOUR

What happens in the church school may make or break us

By RALPH W. LOEW

A POPULAR MAGAZINE published, a few years back, an article entitled "The Week's Most Wasted Hour." It was about the Sunday school. There was enough truth in it to produce a shocker, but not enough understanding to help the average person think the problems through.

Many who noticed the article didn't do much more than read the headline and glance at a few pictures. They nodded their heads in approval, and probably said, "I told you so," like the small boy who wants an excuse for not going to Sunday school.

Such readers skipped over the suggestions for strengthening the Sunday schools. The point of the article was that instruction in Christian faith is too important to be treated lightly.

THERE ARE explosive situations in every community which require emotional maturity, a sound allegiance to a faith which will give some meaning and purpose to life. How will children learn that all men are of one blood and are of the family of God? One has to do more than lay down an intellectual argument.

If there were Communists around holding classes for our children one hour a week, we would all be excited. We would be concerned because the ideas circulated would be in conflict with all we hold

meaningful and important in our lives.

What happens in the Sunday school and weekday schools is the distribution of information, of emotional guidance, of life-preparation which is of utmost importance. It demands the quality of teaching—and the quality of respect from the community which enables it to continue to be one of the week's most important hours.

What all too many persons ignore is the fact of personal relationships which grow up in the Sunday school. What is given is not only factual information but personal attachments, and the binding of lives in common purpose.

Many a parent, facing the wreckage of a youngster's life, pours out his heart saying, "I've given him everything." All to often, when you sort through the "everything" he gave his child, you discover it was made up of social advantages, things, possessions. As for the knowledge to handle things, the wisdon to rightly choose things, the faith to en rich things, there is abysmal nothing ness!

It reminds one of a comment of J. B Priestley: "You cannot get grace fron gadgets. In the bakelite house of the fu ture, the dishes may not break, but the heart can."

IT'S A TRAGEDY if time is actually wasted in the church school. It's a triumph when with all of the problems of a very limited time, lack of support and understanding, the Sunday schools of today are enabling our young people to have an educational and emotional experience which is life-determinative.

Hats off to the intelligent, dedicated men and women who teach in our Sunday schools. And shame on any of us who miss the chance to share truth with growing youth.

Woman In Love With Life

By BETTY LAWRENCE

Wife, mother, church worker, poet, painter, novelist—and so forth—are some of the titles earned by a small-town woman in Pennsylvania

IF DWIGHT EISENHOWER and Grandma Moses can paint pictures without ever having gone to art school, why can't Eunice McCloskey in Ridgeway, Pennsylvania? And if Mrs. McCloskey can paint a picture, why can't she write a poem? And if a poem, why not a novel?

Eunice McCloskey is a lifelong member of First Lutheran Church of Ridgeway, a small town set in a wide valley deep in the forest country. She was baptized, confirmed, and married at First Church, and has seen her 17-year-old daughter Mimi grow up in the same town, same church.

EUNICE IS something of a Don Quixote battling a windmill of time. She wants to capture the beauty of being alive now —today—and put it all down in words or pictures. She wants everyone to stop for a minute and look around them—become aware of being gloriously alive. She carries on a correspondence with hundreds of people, famous and not-famous, exchanging thoughts and ideas.

EUNICE MCCLOSKEY
A big thank-you to God

IN HER front hall hang framed letters from Carl Sandburg, Robert Frost, Helen Keller, and others. She fills scrapbooks with these letters then sends them to the Library of Congress. She has also filled scrapbooks of interesting lore of this little known area of western Pennsylvania. All these scrapbooks go to the Library of Congress.

Her oil and water colors have hung in galleries all over the country. The Carnegie Art Museum in Pittsburgh has hung her paintings for 12 consecutive years.

Her novel, *The Golden Hill,* was published in 1952.

ONE OF her six books of poetry, *The Heart Knows This,* won a Ted Malone award. Yet when it comes time to entertain her circle, her house is open to them and she fusses and bakes along with the best of them. Cooking and housework do not come easy for Eunice. She is the type who gets so interested in a good book that the pork chops have to look out for themselves! Her husband Lewis says, "she's even filled the salt shaker with sugar and the bowl with salt!"

Last year the Village Improvement Association voted Eunice as Ridgeway's Woman of the Year, and honored Lewis

WEDDING AT LITTLE WHITE CHURCH

NOSTALGIA FOR A LOST ERA

SPRING COMES TO HANSON'S FARM
Watercolor was exhibited in Carnegie Museum

and Mimi, too. The affair, attended by distinguished people from all over, was held at First Church, with Pastor William Gordon Joyce as master of ceremonies. It isn't every day that a small town produces a threefold artist, especially one who stays devoted to her church and her town.

EUNICE MCCLOSKEY has spent all of her life helping would-be artists and writers, but has never had a formal art lesson. She started to paint at three-and-one-half.

Eunice sees life with the sometimes terrible clarity of the artist. She sees the evil rampant in the world, yet is able to show how sometimes people rise above the sordid and become triumphant. Her novel, *The Golden Hill,* deals with all the frank brutality of the miners in her Pennsylvania coal region of 75 years ago. Unschooled, uncultured, afraid of nothing, yet out of it rises her heroine, strong in her convictions, and making others strong with her.

EUNICE, loving the world and its beauty so intensely, has become a chronic worrier. She frets about world conditions, the dreadful antics of people, man to man, the materialistic attitude so prevalent today. She finally had to devise a system so that she could get something accomplished.

At the breakfast table she writes down all her worries, the teen-age problem, the atomic headaches, the church goers who are pious on Sunday only.

She fills her paper with all this, then prays over it. She has learned to calmly throw the paper away and go about her day's work. "I gave it all to God," she says.

Eunice's life has been one big thank-you to God!

FIVE MAKE A FAMILY

Scrapbook for a Friend

SOMETIMES I wish we Meltons had a lot of *things*—maybe a bigger refrigerator, a better car, a new sofa—at least a new slipcover.

But when I came home from a hospital visit to a church member, I loved every inch of this old house. Even that sofa with the mended place *carefully* concealed by a casually thrown pillow.

YES, I felt like hugging myself as I came in the door. We Meltons have *everything*. Everything. Think of Mr. Dickenson in the hospital, rich, alone in the world, big house but no one in it to take care of him when he's well enough to go home.

His pathetic delight at seeing me during visiting hours! I only went because it's my turn on the hospital visiting committee. He kept drawing me back to the bedside with inconsequential questions each time I said I must go.

And I was fretting to get away. I grudged him that extra time, because I had four other church members to visit.

Connie Melton, you're horrible! You have a husband, three children, a comfortable home, filled with family noise. And a car—well, it runs, doesn't it?

And what does Mr. Dickenson have? Money. Lots of it. He can buy all the *things* he wants or needs. But he can't buy a family and family noise.

ALL THIS buzzed through my noggin from the time I opened the front door until I shut it behind me. Nobody home, I thought. The silence bothered me. Though sometimes I treasure silence as golden, this was a day I wanted to plunge right into the uproar of family life.

"Boo!" Susie leaped at me from the living room and wrapped her arms about me. Those arms seem longer every day.

"Boo to you!" I gave her a quick kiss while she held me close. "Now, Susie Octopus Melton, untentacle me!" As she unwrapped her arms, she gave me a rundown on the day at school. I listened with one ear cocked to the basement, where someone seemed to be tearing up the cement floor.

"Who's downstairs?"

"No one . . . just Pete and a boy from his scout troop." Susie brushed the boys off as if they were ghosts. "Now, Mother, you aren't listening. This is what we're going to do. We're going to get a big scrapbook, see?"

"I see. What for?"

"You're not listening!" This time she stamped her foot.

"Oh, kitten, I am too! One entire ear belongs to you. The other is listening to that hullabaloo below."

"WELL, DON'T interrupt then. Teacher's getting this big scrapbook. It comes apart . . . loose leaf. Each one in the class is having one page. We can write or draw or paint or paste something on it, both sides. Then teacher will put the pages together and a committee's going to take it to Johnny Hanson."

"Sounds wonderful. Every page will be different. But why to Johnny Hanson?"

"'Cause he's sick. But not awfully

sick. He can read. This book will be a great comfort to him."

I laughed at Susie's "great comfort." Where had she heard that phrase? I remembered the story in her last Sunday's paper about the Great Comforter. Dan had to read it aloud to Susie. He usually reads a story from her paper at Sunday supper or in the evening. Just for Sue . . . but anyone who is around listens and likes. A "great comfort" . . . that's what a lonely man like Mr. Dickenson needs.

"You've given me a brilliant idea," I told Sue. "Now maybe you'll give me time to organize my life before the rest of the family rushes upon me clamoring for food?"

AT DINNER that night, when Dan was leafing through the Psalms to choose one for family reading and the children were clearing the table, I told him about my visit to Mr. Dickenson.

"I really don't know him, though I've seen him at church. I feel like a heel, Dan, because I resented visiting him. I thought some church member who knows him should make the hospital call."

"Maybe no one knows him," Dan said. "He's always alone, and he doesn't stay around to meet people. He was glad to see you?"

"Glad! It was pathetic. That's why I say I'm a heel . . . a no-good do-gooder. He wouldn't let me go."

"How long will he be there?"

"Perhaps several weeks. If he goes home, he'll have to employ a nurse. His housekeeper wouldn't take over that job."

"I HAVE an idea, Dan. Susie sparked it. I think it's too bad that only the hospital visiting committee will see Mr. Dickenson. Why couldn't each adult organization in the church send him a card or some greeting or send someone to visit during his time in the hospital?"

"It's just the sort of attention Mr. Dickenson might love," Dan said. "I have an idea he'd like to be in on things at church. And this could be the beginning."

Dan went on thoughtfully. "Sometimes it's harder for a widower to get into church affairs than for a married man. A married man has his wife to make social contacts, hear the news of church affairs, keep up on things. A wife involves her husband."

HE LOOKED across the table. "I've got you. I'm lucky. I go to council meetings and family nights and evening affairs—but you're my eyes and ears to what's cooking in other church activities."

Oh, that wonderful husband of mine! Pity the poor wife whose husband never says nice things to her.

"If you think that some signs of friendship from church people would help Mr. Dickenson," I said, "let's start. You stir someone up tonight at council meeting. I'll start tonight on the telephone. I'll call Doris first because Bill Detrand knows Mr. Dickenson in a business way."

Clean-up noises from the kitchen had been diminishing. First Karen returned, a spring of parsley left from the meat course dropping from her lips. She was humming a cha-cha version of Carmen's song. Then Pete, showing evidence that he had wiped his hands on his shirt again, rather than on the towel. Then Susie, eternally curious about the conversation of adults.

"Whatcha talking about?" she asked.

"What are you talking about?" Karen corrected her. "And people with manners don't ask such questions."

Susie made a face at her sister as she slid into her chair.

"We were talking about a scrapbook, Sue," I said. "Like your class scrapbook for a sick friend."

OUR BIRTHDAY IN CHRIST

APRIL 22 is my son's ninth birthday. I recall that he didn't time his arrival well. Tommy was born on Saturday evening, not the best time of the week for a parish pastor. His sister arrived early in the morning on a Sunday when her father had two services and Sunday school in the morning and an installation sermon some fifteen miles away in the afternoon.

These are the things one remembers. Yet if someone were to ask me on what days the children were baptized, I would have to scratch my head in embarrassment. I am saved from not knowing my own baptismal day only by making quick reference to a file card where important dates are noted.

THERE MAY be some comfort for me in estimating that 99 per cent of the people who read these pages are equally unable to indicate the day of their baptism. And this is unfortunate. The most important day in the life of a Christian is the one on which he is made a new creature in Christ. Birth is the beginning of death, but baptism is the beginning of life.

St. Paul combines these figures. "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:3, 4).

But what does baptism mean to the child? Unless he happens to be in the church some Sunday morning to witness a baptism, or if fortunately he is the child of parents who take the time to teach their children about the church, he has little knowledge of this important event and its meaning.

Only when he reaches the age for confirmation class does he begin to realize that somewhere in the hazy past, a past more often filled with rollicking recollections of childish antics than the significant milestones of life, he was baptized. It's as if the child were endowed with a magnificent sum of money and not allowed to touch it until he reached the age of fourteen, save for an occasional trinket from the custodian of the estate.

This may be a bit too strong. After all, children are taught to pray, to exercise their faith, to learn the truth of the Christian religion. But how often is all of this "little-league" Christianity related to that great sacramental act when in the presence of the assembly of the saints they were admitted to its holy fellowship?

CERTAINLY ALL parents try to make a child's birthday important and happy. Parties, gifts, and special treats all help the child to know that he has reached another step on the way of life. Can't we do as much, but with a different emphasis, for our children's baptismal day?

For one thing I feel that our congregations can do more to convey to the members the meaning of baptism. The rubrics of the *Service Book and Hymnal* make it clear that the sacrament is to be administered at a service of the congregation. This isn't something to be done privately. Some pastors include baptisms in the chief service once a month and

thus several infants can be admitted into the church at the same time.

Here is real opportunity for training. The rubrics indicate that at the Service the order is to follow the sermon. This should be noted in the bulletin and the page number indicated (pages 242-244). The congregation ought not be silent witnesses to the ceremony but should be encouraged to take part.

Here again the rubrics are clear. The congregation is to stand for the first part of the order and all present are to join in praying the Lord's Prayer. Moreover it would be well for the bulletin to contain a paragraph or two stating quite clearly what baptism means to the Christian. This last cannot be overlooked, and from time to time the pastor would do well to preach on the meaning of baptism.

Parents like to dress up their infants for the day of baptism. Some still cherish the old baptismal robes, long, frilly white garments, often embroidered with the names and dates of all in the family who at one time or another wore the gown. This is a continuation of ancient days when the first Christians were garbed in white for the sacred moment when they became part of Christ's body. Here is a teaching device.

Then too it is important that our people be able to answer the objections of those who say that only adults who have been able to reason such things through for themselves should be admitted. We must stress that baptism is not conditioned upon an intellectual grasping of certain doctrines, but an act of God's free grace wherein one comes with nothing to offer and by the initiating action of the Father is made his child.

There are also things that can be done in each family to make the sacrament more meaningful. I said earlier that one ought to remember his baptismal day not the date. In the church the day is important. Many days fall on different dates in succeeding years. Thus the baptismal day of a person is properly noted. In the case of my son, his baptismal day (now that I've checked the records) is Trinity Sunday. His sister's day is the Seventh Sunday after Trinity. By keeping one's baptismal day according to the church year the observance does not necessarily fall on the same date. Thus the celebration varies from year to year and each time there is a new occasion for rejoicing.

THIS OUGHT not mean that one is to observe his baptism only once a year. Luther suggested that this be a daily remembrance. The annual commemoration serves to highlight the event and, as one has a birthday, so he has, more importantly, a rebirth day.

The Luther League magazine, *Luther Life*, in its January, 1959, issue, carried a brief service of rededication. This order is appropriate for group devotions wherein those present renew their baptismal vows. It is especially appropriate for devotions in the home on a person's baptismal day.

Some parents give their children little gifts to mark the day. A Bible, prayer book, religious picture, statue or crucifix give an added significance to the day.

But the important thing is that one remember his baptism with prayer and meditation. The *Service Book and Hymnal* offers a host of helpful material. The hymns in the section on Holy Baptism, 258-261, and those for Confirmation, 287-293, as well as many of the collects, pages 218-236, can be well used. By careful selection a person can make the day of truly significant meaning.

—EDGAR S. BROWN, JR.

THE LETTER TO THE HEBREWS

Read Hebrews 5:11-14

THE VERSES OF *Hebrews* which lie before us constitute a minor explosion! It is not difficult to picture the writer sitting at a desk laboriously printing the important words on Jesus' qualifications to be our high priest as they pour forth from his mind. He has much more to say. But for the moment he leans back to rest before continuing.

As he does so, he thinks once more of the people to whom he writes. All that he may have thought about them is of course something which we shall never have any way of knowing. Yet some of his thoughts are no doubt caught here in the closing verses of Chapter 5. There is fire in them!

Recalling the situation among his readers and friends must have momentarily filled him with a degree of anger. One can visualize him snatching up his pen again and writing furiously. The result is an almost unmerciful upbraiding of the kind which Paul had delivered to the Christians in Corinth some years before (see I Cor. 3:1-3).

THE WRITER begins by saying that he has much more to write concerning Jesus and his work as the great high priest appointed by God. But he wonders if his readers will be able to follow him. For one thing, it is not an easy subject to explain. But more than that, his readers have become, as he puts it, "dull of hearing."

The Greek word (*nōthros*) which the writer employs here is full of spice. Our English word "dull" doesn't quite capture its full flavor. To be sure the sharp edge of his friends' mental activity has somehow been ground away. But worse than that, his readers have become lazy and sluggish of mind.

But that is not the end. The writer proceeds almost bitterly. "By this time" his readers ought to be teachers of the faith in the church, but instead they are in need of being taught once more the most rudimentary elements about the meaning and significance of God's revelation.

ONE OF THE first things the early Christians did after winning converts to their faith through their preaching was to instruct those converts in the Old Testament record of God's revelation. For Gentile converts this would naturally mean being emersed for the first time in a knowledge and understanding of sacred writings that were entirely new to them.

Jewish converts, on the other hand, were usually already well acquainted with the contents of the Old Testament. The Jewish system of biblical education in the synagogue schools was well developed and efficient. Nevertheless even these converts were in need of further instruction.

The early church had at the very beginning interpreted the Old Testament Scriptures in the light of Jesus Christ and their faith in him. They brought to familiar passages—particularly to passages in the Law and in the Prophets—new insights, and found in them new meanings in reference to Jesus their Lord.

Converts from Judaism had to be in-

—MORE ON PAGE 30

Reformation Window

. . . a magnificent portrayal of Luther, and the places and events in his life—masterfully rendered in stained glass by the well-known artist, Conrad Pickel. This window forms an entire wall of the Martin Luther Library in the Lutheran Brotherhood Building, Minneapolis, Minnesota.

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Remind yourselves 'you are a brotherhood'
By which the woes of life are well withstood
And we are comforted at last—

—Martin Luther

WHEN YOU PROVIDE living benefits for yourself and your family through Lutheran Brotherhood life insurance, you are also providing living benefits or the Lutheran Church. (Within Lutheran Brotherhood's articles of incorporaon are these specific objectives: ". . . to aid the Lutheran Church in extending he Lutheran faith . . . to encourage industry, saving and thrift . . . to furnish rotection and . . . payment of benefits in case of death or old age . . .") Probably he greatest contribution the Lutheran Brotherhood is privileged to make is elping to develop leadership in Lutheran youth. Last year, Lutheran Brotherood granted 196 scholarships for college and seminary expenses. Other enevolences include $74,000 to Lutheran Churches with local branches of utheran Brotherhood; free teaching aids; support for Lutheran Student Centers nd Lutheran film programs. These are just a few of the ways you, as a Lutheran rotherhood policyholder, help our church grow and prosper. Lutheran Brotherood offers its services and life insurance to all Lutherans.

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—FROM PAGE 27

structed in these fresh insights. Just how well the early church usually carried out its work in biblical instruction is evident from the fact that the New Testament writers presuppose a definite acquaintance with the Old Testament Scriptures on the part of their readers.

THIS KIND of biblical instruction is undoubtedly what our author has in mind when he tells his friends that they need to be reschooled in "the first principles of God's words." If they had learned what was expected of them, perhaps our author would not now be pressed by the necessity of sweating over the task of making Jesus' work as high priest a relevant issue with them.

The real shame of their situation lay in the fact that they had apparently been a part of the church for some years, long enough to have become teachers of the faith, instructors in the meaning and interpretation of the Scriptures. But they were still kindergarten Christians!

THE SECOND sentence in this minor explosion is thus equally biting. And yet there is more. Our writer now scolds his adult readers for not growing up. Their mature bodies house minds and spirits that have not advanced above the childhood level. In fact they are, after all these years, still only babes in arms.

And babies, he reminds them, are little creatures who can survive only on a liquid diet. They are not capable of digesting solid foods. (Our writer, you must remember, was no modern parent who today spoons cereals and cans and cans of strained baby foods into an infant's mouth. Ancient "pediatrics" would have thought such a thing impossible!)

The point the author wishes to make here is extremely important. Unfortunately it is somewhat hidden in the sequence of words as they are put together in these closing verses of the chapter.

THERE ARE two vital phrases to be noticed. The first is "unskilled in the word of righteousness," and the second is "trained by practice to distinguish good *and* evil" (not *from* evil as the RSV has it). The infantilism of his readers has left them unskilled in understanding and interpreting the record of the Old Testament in those areas where it points forward to God's righteous activity in redeeming men in and through Jesus Christ.

It has put them in the very dangerous position of not being able to distinguish a right interpretation of that record from a wrong one. Their sluggishness and immaturity are thus exceedingly detrimental to them because they have left them incapable of making sharp distinctions.

We must not overlook the seriousness of this charge which the writer of *Hebrews* brings against his friends. It is precisely because they are guilty of the things of which he accuses them that they have begun in the first place to depreciate Jesus and to revert to being "Hebrews" again. It is their inability to understand correctly the Scriptures which has resulted in their putting their faith again in the outmoded and inadequate religious practices of Judaism to set them right with God.

The third and fourth sentences of this minor explosion are thus as biting as the other two. It is no wonder the author has expressed himself with such ire. His readers' sluggishness, laziness, and infantilism have led them to take a path leading to fatal consequences, and he is angered when he thinks of the reasons that lie behind their taking it.

—ROBERT A. BARTELS

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Faith?

QUESTION: My best friend lacks real Christian faith. She "believes in God," but that is all. She has not been to church since she was confirmed, and she is now almost twenty. I have talked with her about this many times, and invited her to come to church with me, but this has not worked.

I have prayed and hoped that she might realize what she is missing. My mother says I have done all I can, and should just continue praying that the Holy Spirit may enter her heart. But I keep wondering whether there may not be something more that I can do.

REPLY: There are several things that you can do, but none carries an assurance that she will change. 1) Stop talking to her so much about faith. She is likely to regard it as nagging or interfering. People sometimes rebel when they feel they are under pressure. She may do more sober thinking along Christian lines if left more to herself. 2) Have someone else—a person whom she likes and respects—talk to her. This approach should not include any pressure. The whole procedure ought to be very calm but friendly.

3) Some reading matter could be made available to her, by having it plainly in view when she comes to your home, or by leaving it when you are in her home. A remark, "I've been greatly interested in this," or "I got a lot of help from this little book," may help. But do not press the matter.

4) A visit from the pastor may be of real help. He may be in a position to urge her, but he too may accomplish more by a permissive manner.

Literature which may prove helpful may include the following: *What Lutherans Believe,* by Stanley Carnarius; *Growth in Grace,* by William M. Horn; and *Basic Christian Teachings,* by Martin J. Heinecken.

Triangle

QUESTION: Mervin and I have been married eight years. We have a son of six years. After what I thought was a very satisfactory married life, Mervin started stepping out a few months ago. Once or twice each week he sees this woman and takes her out. They have been seen by a number of people, and he does not deny it. He accuses me of being cold and preoccupied. This is not true, but I have been unable to change him. I have thought of having a talk with my rival, but have hesitated. How long I can stand this I don't know.

REPLY: Although you are being wronged, be kind, polite, and helpful to Mervin. A good climate may help to right matters. Do not approach this woman. Ask some fine man or woman, whom your rival knows and respects, to have a talk with her and show her what a wrong she is committing. If this person is unable to convince her, have another visit her.

Various other procedures could be tried, but this method has sometimes been quite successful if the approach is kind, understanding, and tactful. Scolding and threats are generally of little avail. To these methods add continued prayer and patience.

BOOKS

LUTHER THE PREACHER

Luther's Works. Volume 14. Selected Psalms III. Edited by Jaroslav Pelikan. Concordia. 368 pages. $5.

This volume contains Luther's comments on 16 psalms. The translations, admirable for their accuracy in reflecting the mind and thought of Luther, were made by Edward Sittler, George Beto, Arnold Guebert, and Jaroslav Pelikan.

Luther stands as one of the most eloquent and persuasive preachers since the Apostle Paul. With brilliant scholarship, simplicity of language, and depth of thought, he expounds the Word in living expression.

He was an ardent lover of the *Psalms*. He studied them intensely in Hebrew. He translated and paraphrased them. He delved into the depths of the religious experiences which they reflected. He found concrete answers to his own personal problems in their revelation of truth. Although he broke with medieval thought and practice, he loved the penitential psalms, since they pointed up sin and the need of grace. And he rejoiced in the opportunity to apply the message of the *Psalms* to the needs of his people.

As in the two preceding volumes of sermons on selected Psalms, in this third work Luther reveals his qualities as a preacher. Fearlessly he attacked sins in the political and social life, challenging the forces of evil, soothing the hearts of those under persecution and suffering, and bringing the message of healing and comfort to penitent and believing souls.

There is a peculiar timelessness in Luther's preaching. While he applies the message of the *Psalms* to definite personal, social, and political problems of his day, he sets forth plain principles of religious living which are applicable to every age.

For everyone there is a real and vital message in the *Psalms*, especially as presented in the preaching of Luther. No one can read Luther's sermons without receiving help, comfort, and inspiration. So simple is his message that a child can understand it; so profound, that it challenges the mind and heart of the scholar. The genius of Luther was in his ability to preach to all classes and conditions of men. ELMER E. FLACK

Springfield, Ohio

CONFLICT OF OPINION

Review of Religion in America: Original Essays on Religion in a Free Society. Edited by John Cogley. Meridian Books. 288 pages. $1.45 (paper).

This book is the substance of a seminar sponsored by the Fund for the Republic in 1958. Its significance is that it is the beginning of a long-neglected process in a healthy pluralistic society. We have neglected the Great Conversation! Our neat compartmentalization of thought has been a studied avoidance of the needed encounter with others on the issues that need face-to-face "give and take."

The issues of church and state, the school, censorship, secularism are discussed by persons like Leo Pfeffer of the American Jewish Congress, and Wilber G. Katz of the University of Chicago Law School, Will Herberg, professor of Judaic Studies at Drew University, and James Hasting Nichols of University of Chicago Federated Theological Seminary.

The writings are well selected to include people at opposite ends of the pole in their opinions of the issues and their resolution. The Catholic theologians John Courtney Murray and Gustave Weigel are matched by Protestants Reinhold Niebuhr and Paul Tillich and by Rabbi Abraham Heschel. Walter Ong, a Jesuit, and Stringfellow Barr of Rutgers complete the star-studded thinkers included in this volume.

You won't waste a cent of the $1.45 for this Meridian Book. It is the beginning of what is needed—an encounter of essential ideas incarnated in people.

JOHN G. SIMMONS

N. Hollywood, Calif.

MAIER ON NAHUM

The Book of Nahum: A Commentary. By Walter A. Maier. Concordia. 386 pages. $5.75.

Working on this commentary (published nine years after the death of the famous Lutheran Hour preacher) was a favorite project of Dr. Maier in the decade prior to his death. It is a very thorough commentary on a prophetic book which is especially relevant to problems of world history. The book bears the stamp of a scholar acquainted with and interested in textual and archaeological problems, and of a preacher concerned with relating the word of God to his own day.

A literally precise translation of the book of Nahum is followed by remarks on the person of the prophet and an extended introduction to the book. The text is then commented upon verse by verse. The book includes a generous bibliography and a full index; older works predominate in the bibliography.

It is made clear in the foreword that the point of view is one of militant conservatism. Therefore no emendations or changes in the Hebrew text (except original translations, i.e., 1:12; 2:3, 9) are felt to be necessary, and the Hebrew Masoretic text is scrupulously followed. The presence of an acrostic in chapter 1 is denied because it necessitates so much textual emendation; textual alterations for metrical reasons are also vigorously attacked. Maier firmly opposes interpreting the book as a prophetic liturgy.

The commentary emphasizes the certainty of the wrath of God against his enemies, and the hope which Nahum's prediction of certain punishment brings to a people under the Assyrian yoke early in the reign of Ashurbanipal. The element of prediction is accentuated throughout.

Prejudice against critical scholarship tends to detract from the quality of the commentary. Nevertheless, it represents a significant and, in this case even from a critical standpoint, defensible position.

WESLEY J. FUERST
Central Seminary, Fremont, Neb.

Devotions for Women at Home. By Martha Meister Kiely. Abingdon. 127 pages. $1.75.

Practically every one of these one-page devotions uses some sort of image or idea familiar to the housewife as its jumping-off point. A suggestive line from the Bible precedes the meditation, and a suggested reading in the Bible and a brief, often homely, prayer follows.

The book is evidently intended for women who are fed up with the commonplaces of everyday life. The author wants to enrich these from a Christian viewpoint.

Sermons on Genesis. By Harold A. Bosley. Harper & Bros. 206 pages. $3.75.

These are powerful, often beautiful, always meaningful sermons. The preacher is aware of everything the scholars have uncovered about the "book of beginnings"—but he takes a different tack than most preachers would. He doesn't shy away from the problems or insist on any "fundamentalist" readings, but shows how all of the Genesis stories can help us understand our own lives as Christians.

The writers of Genesis were real people, attempting to understand themselves and their relationships to God and to the world. So too are we, and Dr. Bosley treats every text in a 20th century situation. But he does not ignore history. The heritage of the church is treated with respect and so is the heritage of the United States.

It is surprising to find sermons that don't carry this separation of church and state to ridiculous extremes—by one who unashamedly relates the Christian dream to the American dream. And, because he has great respect for the poets who wrote Genesis, Dr. Bosley also finds a place for poets of all ages in his sermons.

With all their profound content, these are readily understandable sermons, works of art in their simplicity. M. T. H.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

Billy Graham Triumphs in Australia

AUSTRALIA: Adelaide. March 12.— THE BILLY GRAHAM campaign in Australia has attracted huge crowds — in pouring rain and ankle-deep mud as well as in broiling heat. Attempts have been made to discredit the crusade, but crowds have continued to come and "decisions" are being won by the hundreds.

The Graham campaign opened in Melbourne on Feb. 15 in heavy rain. Ten thousand people packed the West Melbourne stadium and annex, while 5,000 waited outside in hope of getting a glimpse of the handsome preacher. When informed of the overflow, Dr. Graham left his audience in the stadium and, mounting a soapbox in the street, gave a ten-minute address to the wet-faced crowd. Dozens of hands went up when he called for decisions.

Returning to the stadium Dr. Graham was welcomed to Melbourne by the Chief Justice of Victoria, Sir Edmund Herring, chairman of the crusade general committee, and by leading members of the local clergy. The audience remained quiet and orderly throughout the long meeting and there was a notable absence of emotionalism. In his 35-minute address Dr. Graham expressed his conviction that the gospel of Christ is the answer to every personal need in everyday life. "If you want peace, joy and forgiveness, go to the cross."

At the close of the meeting the 4,400 specially trained counselors had their first opportunity to swing into action as 622 came forward to announce their "decisions." Commented a hard-boiled journalist: "We were impressed. We were also soaked. The crowd, you see, was five times as large as for the last Carlos-Bracken fight."

AFTER A WEEK of record attendances at the stadium the crusade moved to the new-opened Sidney Myer Music Bowl and to the Melbourne Showgrounds, where Dr. Graham was seen and heard by audiences of up to 70,000, and by many more on TV. Special trains and buses and thousands of private cars brought people from country areas of Victoria and from the adjoining states. "It's the greatest volume of traffic we've seen since the Olympic Games in 1956," said the chief of the traffic police.

An unscheduled youth meeting was held on Feb. 28 following receipt of a letter from a self-confessed "bodgie," asking that a special crusade meeting be held for "bodgies and widgies, whose lives are as empty as mine." Said Dr. Graham, "I don't really know what a bodgie or widgie is, but I suppose in England they are teddy boys and in America zoot suiters." Forty-five thousand attended this meeting, two-thirds of them under 21, but only a handful of bodgies and widgies were noticed at the back of the crowd.

Asked where the rest were, one of the boys said, "What do you think, square? In town watching Elvis Presley at the movies. We saw it last night." None of them made "decisions."

A FEATURE of the crusade has been the treatment given Dr. Graham by the Melbourne press, which was partly responsible for wrecking the Oral Roberts' campaign in 1956. Apparently Graham satisfied newsmen that he is not after money. The comment of a staff writer of the *Sunday Mirror* is typical: "You may or may not agree with him, but you must concede that he is an extraordinary preacher. I defy anyone not to have his

attention riveted." Another wrote: "Melbourne has demonstrated that Australia is ready to listen to a dedicated and authentic preacher who speaks their language."

However, Dr. Graham has not been without his critics. Although the largest church body in this country, the Church of England (Episcopal) is officially sponsoring the crusade, a leading Anglican scholar, the Rev. G. D. Griffith, has written a sharply critical booklet. Mr. Griffith, a graduate of Oxford, charges Graham with ignoring modern social and international ills. Graham, he claims, bypasses the real problems and needs, and plays on the insecurity of people and offers an easy way out. "It is not a way out at all, but is so often a means of getting people even more deeply involved in emotional difficulties. Sacramental belief seems to be abandoned and in its place is set a perilously frail personalized religion, which ignores the one holy catholic and apostolic church, its creeds, and sacraments."

Griffith's assertions have not remained unchallenged. The official paper of the Church of England, the *Anglican*, has been deluged with correspondence for and against Graham, mostly for him. States one correspondent, "Billy's converts may be no more transient than so many of our confirmees, who have been carefully instructed by devoted priests, supported by the congregation and prayed over by the bishop."

The Melbourne churches are taking good care that the effect of the Graham campaign will not be lost when the "tumult and shouting" dies. Plans have been made for all churches to take part in a large-scale house-to-house canvass immediately after the campaign. The canvass is to include every home in the city and suburbs, in order to discover the facts about the need and possibility of evangelistic endeavor.

From Melbourne Dr. Graham will move on to the "apple island" of Tasmania. This will be followed by a 10-day visit to New Zealand. The crusade in Sydney will commence on April 12 and continue for a month. Eight thousand people, a record number for any Billy Graham crusade to date, are training to act as counselors. After that the team will go on to Brisbane, Adelaide, and Perth, concluding the Australian visit on June 7.

LUTHERAN CHURCHES of Australia are not officially supporting the Graham campaign. The president-general of the United Evangelical Lutheran Church, Dr. Max Lohe, wrote: "Although Dr. Graham stresses the need for being born again, he does not connect it with the washing of regeneration and the renewing of the Holy Ghost. Furthermore, he does not connect repentance, as the apostles did, with baptism; neither does Dr. Graham regard baptism and Holy Communion as the Lutheran Church does, as means of grace."

—L. W. LOFFLER

letter to the editor

Lutherans in Hawaii

SIR: In the news report, "Christians are a Hawaiian minority" (April 1) it is stated that "Hawaii's 1,240 Lutherans are organized in five congregations, all of which are members of the United Lutheran Church's Pacific Southwest Synod." This is an error. When I left the Islands a year ago there were five ULCA congregations, five Missouri Synod congregations, and two Evangelical Lutheran Church congregations. At that time the ELC was planning a third congregation.

JAMES M. FINCHER

Chicago

College President Paul, the Eisenhowers and John S. Rice, president of college board

The Eisenhowers at Gettysburg College

Convocation Is Background for Presidential Address

SOME PROOFREADERS in Italy or India may have had trouble checking the correct spelling of Gettysburg College, but wherever newspapers were printed this month, the name of the United Lutheran college was sure to crop up in connection with major international developments.

OCCASION was a "special convocation" on the theme of "Liberal Arts—The Master Key" scheduled for April 3-4. Two honorary degrees (doctor of laws) were to be given to distinguished guests, W. Clarence Sheely, a president judge of Pennsylvania's 51st judicial district, and president of the Adams County council of churches, and Fred A. Seaton, U.S. Secretary of the Interior.

President and Mrs. Eisenhower were to attend, and the printed program said that after the offerings of the Gettysburg College Choir there would be "remarks" by the President of the United States. Even before preparations for the event were completed, the White House announced that the "remarks" would contain elements of a major foreign policy address.

It was the date rather than the historic significance of the place that led to the choice of Gettysburg as background for the president's pronouncement. The world was still guessing where the United States stood on the problems of the forthcoming east-west negotiations after the departure of Prime Minister Harold Macmillan from Washington, and the foreign ministers of the 15-nation NATO pact were in session discussing what to tell the Russians at the conference table next month. Also, Eisenhower's foreign aid bill was under fire in Congress.

Eisenhower's warning that the "Communist challenges must always be answered by the free world" was flashed around the globe in a matter of minutes. But for the campus population, world affairs took the

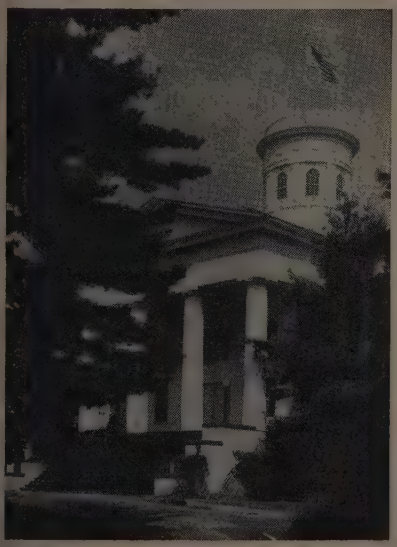
back seat. The big news was: The Eisenhowers are here.

THINGS HAD become hectic at the college long before that Saturday, April 4. Secret Service agents began checking preparations two weeks ahead of the date. People started arriving early in the morning, filling the 3,800 seats on Memorial (football) Field opposite the glassed-in speaker's platform.

It was chilly and gusty on the field but one hour before the arrival of the President, all seats were filled and standing room was becoming scarce.

The press box was jammed with 60 reporters from all over the world. Six television and film cameras were trained on the platform. The sun came out just before the presidential party drove onto the field.

Mamie Eisenhower had trouble keeping her academic "mortar board" in place (she was made an honorary doctor by a Catholic college recently). The President greeted Gettysburg's President Willard S. Paul, a retired lieutenant general and formerly Gen. Eisenhower's personnel chief, with cordiality.



"Old Dorm," built with state money in 1834

The President once was a resident of what is now the college alumni hall. That was during World War I when he commanded Camp Colt on the Gettysburg battlefield. He made his first major address in America after World War II (in 1946) as recipient of Gettysburg's doctor of laws degree.

The college president's office was his headquarters while recuperating from his heart attack in 1955, and in summer 1956 the world learned from Senator William Knowland, who had just conferred with the President in the college office, that Eisenhower would be a candidate for the second term.

As College President Paul said in his convocation address: "One hundred twenty-seven years ago, when six laymen and ten ministers decided to establish what was then called Pennsylvania College, they could hardly have foreseen this day when the President of the United States joins us in paying tribute to their action. It is truly a red letter day for which we are grateful."

It was a red letter day also for Fred Ritter of the Gettysburg College Class of 1960. Fred, a Lutheran from Winchester, Va., had flashbulbs popping as he shook hands with the President after handing him a bronze plaque honoring him for "service to the nation." The young student proudly displayed his Alpha Phi Omega armband. The academic group is an honorary service fraternity of which Ritter is president.

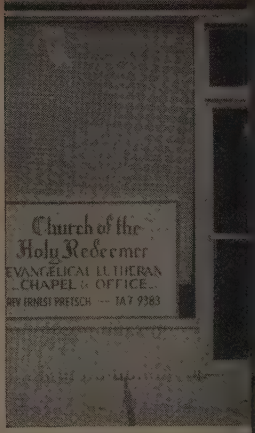
THE COLLEGE, now with an enrollment of 1,609 students (500 of whom are women), chose the convocation to publicize its plans of converting "Old Dorm," historic and geographic center of the campus, to a National Civil War Institute. Target date for the project is 1963.

The date would coincide with the centennial of the Battle of Gettysburg. Plans call for turning the oldest building on campus into a repository for significant documents, facts and relics connected with the Civil War. At the same time it would house college administration offices.

"We Have to Feel Our Way"

Frontier land for the Lutheran church in the mid-twentieth century is the inner city or a low-cost housing development. What is happening in New York City this year might well become a pace setter for future mission work

By PAUL VALENTINER



NEW YORK CITY—Starting a congregation in a city housing project is something new for the New York and New England Synod, but the pattern for development of the urban mission in Brooklyn is proving successful.

The store-front chapel seats a maximum of 75
Sunday services have just been started

A congregation was to be planted in a huge block of new 16-story apartment buildings. Traditional methods of procedure had to be discarded and different techniques developed.

People from all sections of the city and of almost every nationality, economic level, and racial background had moved into the East Canarsie housing project. Thousands of calls were made by mission workers. Gradually 450 prospects emerged.

At the same time some startling facts were uncovered. Out of 90,000 residents in the still uncompleted development, only a handful had any connection with the church, and of these about a dozen were Lutheran. The majority had never even seen the inside of a sanctuary.

THERE WERE no churches. Roman Catholics were preparing to get started, but the Protestant field was wide open.

With this information, co-operative planning between the late Dr. Eugene Kreider, synod home mission superintendent, the ULCA Board of American Missions, and Mission Developer Ernest Pretsch, produced the design for the establishment of a congregation that would bring the Gospel to the community.

"This is an entirely new venture for us," Dr. Kreider said shortly before his death on March 23, "and we have to go slowly. We just can't take the usual course in mission

development because of the type of people we are working with.

"In the suburban areas we have usually had a large nucleus of people who have been connected with a church and the interest is already there. Here in East Canarsie we have to develop that interest before we can begin.

"This is a completely new community. The majority of the people are unchurched. Since this is the first time we have tried to establish a mission in one of these large housing developments, we just have to feel our way."

STEPS WERE TAKEN to secure land for a building along Linden Boulevard, a main thoroughfare, but the city held title to the property. Working through a sympathetic realtor, arrangements were made to have the property sold at auction. At that time the synod will attempt to purchase it.

In the meantime a store was rented and furnished. It serves as a headquarters for Pastor Pretsch, parish worker Catherine Homburg, and seminarian William Coleman, who is assisting in canvassing the apartments. In addition it provides a meeting place for instruction and services.

The store-front chapel seats 55. By removing a screen that divides the chapel from an ante-room, 75 can be squeezed in.

The entire program—salary for Pastor Pretsch and his assistants, rent for the store-front chapel, decoration, equipment, funds for the purchase of property—are being borne jointly by the synod and the Board of American Missions.

Although a full weekday program was carried on, Sunday services were not held for more than three months. The worship service was conducted on Wednesday evenings and was general in nature. It consisted primarily of hymn singing, prayer, and an instruction period devoted to getting acquainted with the liturgy. Attendance taxed the room's capacity.

Since the prospects were almost totally without church experience it was necessary to instruct them in Christian fundamentals, as well as in Lutheran doctrine, customs, liturgy, and stewardship. When Sunday services were started the congregation was ready to use a modified form of the liturgy.

"We have not had Sunday school as such," Pastor Pretsch explains, "but rather a weekday church school for children. Each afternoon after school we teach a different age level. Monday the six and seven year olds are here. Tuesday the eight and nine year olds come. Wednesday we have the ten and eleven year group. Thursday the catechetical age children and on Friday the post-confirmation age youngsters. Tuesday

Headquarters for Developer Pretsch and Parish Worker Homburg

Weekday church school is major feature of program

N. Y.: NEW YORK CITY . . .

and Thursday mornings from 10 to 12 o'clock we conduct a Christian kindergarten.

"A group of ladies, which we hope will serve as the basis for a women's organization, come in each Tuesday afternoon. Thursday afternoon we conduct a teachers' training program and in the evening have adult catechetical instruction. Friday evening is given over to the young people.

"We have a pretty full program and will probably add to it because of the number of people involved. We have a limited amount of space and can't fit everybody in at one time. Consequently we have to keep moving things around so we can get as many participating as possible."

Sunday services started on Easter with near capacity attendance. Sixty-two were present for a children's service and 67 for the worship service which followed. On April 5 regular Sunday services were begun with an informal service at 10 o'clock devoted to instruction in fundamentals of the Lutheran faith, and a regular worship service starting one hour later.

Pastor Miller Installed In Redeemer Church, Utica

By HOWARD A. KUHNLE

BINGHAMTON—The Rev. Hermann B. Miller was installed as pastor of Redeemer Church, Utica, succeeding Dr. Arnold F. Keller who retired. Dr. Ralph W. Loew, of Holy Trinity Church, Buffalo, preached.

The act of installation was performed by the Rev. Myron E. Jaenecke, vice president of the Central Conference. Liturgists were Dr. John H. Sprock, of Zion Church, Utica, and the Rev. Alfred J. Schroder, of St. Paul's Church, Utica.

Clinton Home Meeting

ANNUAL MEETING of the board of the Lutheran Home for the Aged and Infirm, Clinton, was held in Redeemer Church, Utica. Pastor Miller installed the Rev. and Mrs. Walter J. Bielitz as director and matron.

Tribute was paid to the retiring director and matron, the Rev. and Mrs. William C. Nolte, who served 13 years. A purse was given to them.

The board approved a record budget of $46,769 for 1959. With the approach of the 40th anniversary, a study of operations and facilities will be made with a view to expanding the institution. It is filled to capacity with 29 guests, and there is a growing waiting list.

Education Unit Started

GROUND WAS BROKEN March 15 for the Ritchie Educational Building of Redeemer Church, Binghamton, the Rev. Howard A. Kuhnle, pastor. Turning the first spadeful was Dr. Chrisenberry A. Ritchie, pastor of the church from 1905 to 1949. The building will cost $106,000.

LENTEN SERVICES in this area were well supported. Fellowship was heightened in many churches through a post-service coffee hour. Guest speakers helped to draw attendance at Redeemer Church, Utica.

Early morning services were held on Wednesdays for men in Holy Nativity Church, Endicott, the Rev. Paul J. Tritschler, pastor.

MOST CONFIRMATION services in the conference are being held on Whitsunday instead of Palm Sunday. The Rev. Henry R. Brau, pastor of Prince of Peace Church, Binghamton, plans for confirmation in the fall "when the class is really ready."

EVANGELISM AND STEWARDSHIP efforts in Our Saviour Church, Endwell, have been combined under direction of a single committee, reports the Rev. Albert L. Haversat, Jr. There are three sub-committees, one for visiting prospects, another for welcoming and entertaining, and the third for follow-up visits.

LUTHER LEAGUERS will hold "Camp Chi Rho" at the Ithaca College camp, near Danby, N. Y., Aug. 2-8.

GOOD SHEPHERD CHURCH, Fayetteville, hopes to occupy its new unit this summer.

Volunteers Get Maryland Synod Camp Ready for Season

By J. FRANK FIFE

BALTIMORE — Volunteer workers made sure that the new Maryland Synod camp would be ready for "pioneer" campers soon after Easter. Small groups are using the new buildings on the 321-acre site for week-end trips. Next month camp leaders will be trained at the camp.

Regular camping periods begin June 28, when the first full group of junior high youngsters will arrive for a week. The camp will be occupied from then until Aug. 8, when the seniors complete their stay.

The Rev. Roland A. Ries, camp director, praised the many volunteers who helped cut trees, clean the grounds around the lodge and cabins, and do other manual labor. They came not only from nearby rural parishes, but also from urban areas like Baltimore and Washington.

One large group from Salem Church, Baltimore, constructed platforms for cabins. Most of the work was done Saturdays.

Churchmen turn lumberjacks at Maryland Synod camp
Camp leaders will get training in May

Convention Set for June 1

THE 140TH ANNUAL convention of the Maryland Synod will be held at Luther Place Memorial Church, Washington, June 1 to 4. Dr. Franklin Clark Fry, ULCA president, is scheduled to be present. The Board of Foreign Missions is expected to make a presentation similar to the one given at Dayton.

THE GETTYSBURG SEMINARY auxiliary was scheduled to meet April 14, with Dr. Abdel Ross Wentz as the speaker on "Treasures of the Library."

Women's, Teachers' Conferences

UNITED LUTHERAN CHURCH WOMEN of the synod have scheduled a series of conference meetings as follows: April 21, St. John's Church, Cumberland; April 22, St. John's Church, Martinsburg; April 23, Elias Church, Emmitsburg; April 24, Christ Church, Baltimore; and April 25, Redeemer Church, Baltimore.

VACATION SCHOOL workshops will be held throughout the synod. The schedule: April 27, St. Luke's Church, Cumberland; April 29, Evangelical Church, Waynesboro; May 1, Salem Church, South Baltimore; May 4, Holy Comforter Church, Baltimore; May 6, Good Shepherd Church, Frederick; May 8, Trinity Church, Taneytown; May 11, St. Luke's Church, Silver Spring (Washington area); May 15, Grace Church, Easton.

DR. GEORGE RIBBLE was installed as di-

Law of God?

A HAGERSTOWN husband and wife, members of a religious sect which opposes medical science, have been convicted of manslaughter in the death of their five-month-old daughter.

The husband admitted failing to call a physician before the child died of pneumonia several months ago and said, "We do not uphold any law that will not uphold the law of God."

Manslaughter carries a maximum of 10 years' imprisonment.

One year ago the husband was acquitted of manslaughter in the death of another eight-month-old child.

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rector of music and education at Our Saviour Church, Lansdowne, on March 15.

ORDINATION of Albert A. Makolin will be held April 19 at his home church, Clear Spring. He will be installed as pastor of the Magothy-Chelsea mission on May 3.

A NEW PARISH HOUSE was dedicated April 5 by Messiah Church, of the Woodbine Parish. Synod President J. Frank Fife took part.

OUR SAVIOUR CHURCH, Lansdowne, will burn its mortgage on April 26.

NEW ENGLAND

Waterbury Congregation Opens "Outreach Chapel" in Watertown

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.— Trinity Lutheran Chapel in Watertown was dedicated in February as a mission with a difference. It is an extension of First Church, in the larger city of Waterbury some six miles away.

Pastor Robert Heydenreich got the idea when he noted that the old library building in Watertown was vacant. It would make a fine church, he thought, convenient to the many members of First Church who live in and about Watertown.

It would also attract people in that section who didn't go to any church, Pastor Heydenreich believed. He was right. A young congregation of between 75 and 100 persons is now attending Trinity. More than 300 attended the dedicatory service at which the Rev. Albert P. Schilke, of Larchmont, N. Y., synod home mission field worker, preached.

Paul Garrity, a student at Philadelphia Seminary, is serving the new church until his graduation.

The former library was extensively remodeled, with the help of volunteer labor. Furnishings were donated by many organizations and individuals.

Plan Welfare Foundation

FORMATION of a Lutheran Health, Education and Welfare Foundation is being considered. It could be an adjunct of the New England Lutheran Welfare Association, or a separate entity supported by the constituent churches, ULCA, Augustana, Missouri Synod, ELC, AELC, UELC and Suomi Synod.

Trinity Lutheran Chapel, Watertown, Conn.
Former library is serving as church

Pastor Nissen dedicates organ in Lawrence
Service was conducted in German

It is believed that the foundation would be able to reach and acquire resources and funds otherwise not available for use in a comprehensive Lutheran service program. It would also serve to promote and apply a Lutheran philosophy of social service.

The Lutheran Welfare Association will hold its semi-annual meeting May 14 at the Vendom Hotel, Boston.

Pipe Organ Dedicated

REDEEMER CHURCH, Lawrence, Mass., dedicated its new Martin Luther Memorial pipe organ at a special service on Palm Sunday. The organ was also donated in honor of Pastor and Mrs. Fredrik P. Nissen and of all the pastors and their wives who have served the congregation.

The instrument built by the Andover Organ Company was designed to become a structural part of the church. The service was conducted in German at the request of the chief donors, who remain anonymous.

NEW ENGLAND CONFERENCE convention was scheduled for April 13 in St. Mark's Church, Norwich. Speakers are Dr. Alfred L. Beck, synod president, and the Rev. Dale Kohr, chaplain of the Pownal State School, Pownal, Me.

SEVEN BRIDGEPORT churches affiliated with the National Lutheran Council are holding leadership training school on Monday nights in April at Holy Trinity Church.

Synod Convention in Boston

ALL SAINTS' CHURCH, Boston, the Rev. Vernon Carter, pastor, will be host to the convention of the New York and New England Synod, May 25-28.

AN INSPIRATIONAL meeting was held by the conference United Lutheran Church Women on April 5 in Immanuel Church, Meriden. Dr. Helen Khoobyar, of Hartford Seminary, was the speaker.

CONNECTICUT State Luther League held a rally for recent confirmands in St. Paul's Church, Middletown.

FIRST ENGLISH CHURCH, Bridgeport, will dedicate a new Minshall electric organ on April 19.

NIGHTLY SERVICES were held during Holy Week at Good Shepherd Church, Norwalk. A prayer vigil was held on Good Friday afternoon. A new organ was used for the first time on Easter.

ACOLYTES of Emanuel Church, New Haven, have been invested with the cross and pin of the Order of St. John's.

UNITED LUTHERAN CHURCH MEN will hold their conference convention and banquet April 26 at St. John's Church, New Britain.

Two Anniversaries May 3

IMMANUEL CHURCH, Meriden, and Emanuel Church, New Haven, will celebrate their 70th anniversaries on May 3.

THE REV. RICHARD BERTRAM was installed as pastor of Immanuel Church, Naugatuck. The Rev. Kristaps Valters, Sr., became pastor of St. John's Church, New Bedford, Mass. The Rev. Paul Kaiser accepted a call to become pastor of Concordia Church, Manchester, Conn., on May 1.

Evangelism Is Key to Mission Growth in Upper Southland

By MARTIN G. SCHROEDER

OMAHA, NEB.—Metropolitan areas of the upper Southland offer a high potential for mission growth. But experience in specific fields—Kansas City and Springfield, Missouri, and Oklahoma City, Oklahoma, shows that it takes intensive evangelism to build a congregation.

Dr. Alfred W. Young, president of the Central States Synod, has said the population expansion of Kansas City presents unlimited encouraging prospects for new congregation growth. Progress in suburban Parkville was reported previously (THE LUTHERAN, *March 18*).

In Springfield, Messiah Church was organized on April 5 with the developer, the Rev. John Rinde, as pastor. The field was opened three years ago in a rapidly growing area aided by major industries such as Royal Typewriter and Dayton Rubber. Population is now in excess of 100,000.

Pastor Rinde reports that mostly Lutheran people are being reached, though contacts are made with hundreds of others. "About one-half of our growth is a direct result of evangelism efforts by laymen and the pastor," he says.

The congregation is worshiping in a house chapel (*see photo*), with a seating capacity of 115.

TURNING southwest, one finds a new mission named Our Lord's Evangelical Lutheran in a suburban area called "The Village." This is a community of about 20,000 on the northern fringe of Oklahoma City, ten miles from the heart of the capital.

Mission Developer R. J. Gieschen reports most of the people are relatively new arrivals—the oldest house is only eight years old. About three-fourths of the present congregation come from Lutheran background. Growth is based entirely on evangelism efforts.

Midweek church activities are not popular because about two-thirds of the male members are working out of the city during the week. Nevertheless, Lenten service attendance was about half the regular Sunday numbers.

A thorough canvass revealed few Lutheran prospects, says Pastor Gieschen. But members are constantly on the lookout for unchurched people, and bring them to church. Extensive publicity has brought visitors, but only those reached by evangelism efforts have continued to attend. There is no family regularly attending that was not invited either by the pastor or a member.

Growth in Older Areas

FARTHER NORTH, work and growth continues even among the older established

House chapel for Messiah, organized this month in Springfield, Mo
Modern ranch-type home houses young congregation

THE MISSION PICTURE

TOTAL NUMBER of fields under development in the Central States Synod this month was 12. Two more are awaiting developers. To be organized in the synod on May 10 are two Arkansas missions—at Little Rock and Hot Springs. They will come into being the day five other missions will be organized across the nation—in New York, Ohio, Indiana, Florida and Washington. By the end of May, 35 missions will have been organized since the beginning of the year and 23 new fields will have been entered. Estimated 1959 total for organized missions: 65.

congregations, where population increase is not a factor. In Wellington, Kan., a city of 9,000, St. John's Church recently dedicated a new parsonage and burned its mortgage on the same day (*see photo*).

Pastor Harvey J. Sindahl says the congregation isn't stopping at this point. Committees have been appointed to plan expansion of the church building. A lot has been donated, in case it is decided to build a new church.

An evangelism mission in February resulted in enrollment of 68 adults in the pastor's class—more than 60 per cent of the current communing membership. Four adults were received by transfer, 35 children were baptized, and 40 children joined the church school. The Luther League has grown to 24 members.

Pastor Gunnar Alksnis, of Russell, Kan., was the missioner. Twenty-three lay visitors interviewed 197 persons.

New parsonage for 70-year-old St. John's Church, Wellington, Kan.
Mortgage is burned outside on dedication day

IN BELOIT, KAN., Zion Church had set a "must" goal of $35,000, and a "venture" goal of $50,000, for construction of a needed educational unit. At a Loyalty Dinner held in January, it was proudly announced that the venture goal was exceeded by $3,000. The pastor is the Rev. George Eller.

Another established congregation, First Church, in Topeka, Kan., is on the move. Members look forward soon to examining plans for a new church building to be erected on an eight-acre site four miles west of the present location in this capital city.

Church School Workshops

A TEAM OF THREE members of the Board of Parish Education staff is conducting church school workshops in eight locations throughout the synod during April.

THE FAMED Midland College A Cappella Choir, of Fremont, Neb., directed by Edward A. Baird, recently completed its 31st annual spring tour. Concerts were given in Nebraska, Colorado, New Mexico, Texas, Oklahoma, and Kansas.

DR. R. R. BELTER of Burlington, Iowa, has resigned as president of the board of directors of Tabitha Home, Lincoln, Neb. During his 24 years in the office, the home underwent many major improvements. The board elected Dr. Leland H. Lesher, of Lincoln, to succeed Dr. Belter.

IOWA

Convention Program Set; Mission Fields Opening

By ALFRED J. BEIL

DES MOINES—The 105th convention of the Iowa Synod will open with a Communion service at Trinity Church in Webster City at 1:30 P.M. on May 18. It is customary for the synod president to deliver the meditation. This year, however, the Rev. Raynold Lingwall, president of Augustana's Iowa Conference, has been invited to preach. This is a symbol of the good will existing between the ULC and Augustana and a prelude of the contemplated merger.

Dr. L. Ralph Tabor, a member of the ULC executive board, will be welcomed as representative of the United Lutheran Church in America. The pastor of First Church, Baltimore, Md., will be given two 50-minute periods to bring the convention the message of the church.

The Monday evening session will be opened with devotions by Convention Chaplain Harold E. Bernhard, of Iowa State Teachers College. Reports on Carthage College, Central Seminary, and Lutheran World Action will follow.

Robert A. Beckstrom, called as pastor of St. Mark's Church in Sioux City, and Richmond Anderson, called as mission developer to Cedar Rapids, will be ordained Tuesday.

Signs Herald New Churches

SIGNBOARDS announcing "another United Lutheran Church building site" are becoming more numerous in Iowa.

Motorists driving on highways see the signboards in new housing areas on the fringe of growing cities.

Ten such announcements can currently be seen in Iowa: Two in Cedar Rapids; two in Davenport; and one each in Burlington, Camanche (near Clinton), Des Moines, Johnston (near Des Moines), Pleasant Valley and Sioux City. The eleventh one soon will be seen in Iowa City.

Pastor Parker with sign in Cedar Rapids
Shape of things to come

APPLICATION will be made for four more ULCA fields at the Iowa regional home missions committee meeting in Des Moines May 11. These fields are at Altoona (near Des Moines), Davenport southwest, LeClaire (near Davenport), and Riverdale (near Bettendorf).

Dr. Karl Henry, BAM director of Survey and Research, has seen three of these fields and one previously assigned in Cedar Rapids.

The Rev. Robert Parker has been developing the Cedar Rapids (northeast) field since Feb. 4. The three-acre church building site, costing $20,000, was purchased a year ago. It is located at Center Point Road and Highway 150 convenient to four large housing areas.

Since his arrival Pastor Parker has made nearly 2,000 survey calls. First Sunday service was held in a new neighborhood grade school building on April 12.

TWO OTHER mission developers will begin work in June. The Rev. Gerald C. Hibbard, now assistant pastor of St. Paul's, Postville, will go to Johnston on June 15. This field has had Sunday services since January, 1958, and the Easter Sunday attendance was 90 at Sunday school and 125 at worship. A

Continued on page 51

SISTER CATHERINE NEUHARDT, former dean of students at the Baltimore Deaconess School, will be installed as executive director of the Lutheran Social Mission Society of Philadelphia on April 16. Sister Catherine was head-worker of the Philadelphia *Settlement House* from 1941 to 1950. The House is one of the projects of the Social Mission Society.

WELFARE

LUTHERAN WELFARE SOCIETY of Wisconsin announces two major conferences at Our Savior's Lutheran Church in Milwaukee for April 14 and 15. Counseling methods of chaplains in institutions and juvenile delinquency are the topics.

PLANS for a half-million-dollar home for the aged in Bloomington, a Minneapolis suburb, have been announced by Lutheran Good Samaritan Society supported by ULC parishes in Minnesota. The home will offer full board and room, social and recreational facilities, and infirmary and nursing services. Rates will be within range of social security and old age assistance recipients. The home will be built on a 75-acre tract overlooking the Minnesota River, at equal distance from Minneapolis and St. Paul.

A HANDBOOK on programs for older people in congregational life has been published by the NLC's Division of Welfare. It is one of three guides planned by the Council to "state the philosophy of the Lutheran church in serving the aged."

Crosscountry

THE LUTHERAN has a policy of long-standing not to publish wedding notices in its news columns (it's a matter of space, not prejudice). Recently the wedding of Pastor Stanley Knull of Reformation (ULC) Church in New Britain, Conn., and Delores Petto, parish worker of Immanuel (Augustana) Church in Hartford, Conn., posed a problem. The correspondent thought it was news because Pastor Knull was the last of the pastoral bachelors in the conference. The editors decided against publishing it. But they filed it under the heading, *Merger Makes Progress.*

OTHER NEWS ITEMS aroused interest this month. Such as the NLC release reporting that Wittenberg's School of Music Director L. David Miller was going to attend a German church music institute with a trunkful of records including "everything from jazz to the three settings of the Lutheran liturgy."

The announcement may have induced the printer to scramble a few letters in the release. It introduced the Rev. Mr. Miller as holder of a *Master of Scared Music* degree.

THEN THERE WAS the news item from California about a large ULC congregation. It said they held a "father-daughter banquet" which was attended by 175.

And the report continued: "Success of the venture has prompted the church to hold a husband-sweetheart banquet in April."

AND THIS WAS HEARD on Art Linkletter's "House Party" TV program. Asked Linkletter of one wriggling boy: "Who's boss in your house?" . . . "My daddy and my mummy are," the boy said . . . "Your parents must be diplomats," cracked Linkletter . . . "No," came the answer. "They're Lutherans."

Gifts Far Exceed Goal For Southern Seminary

By PAUL J. RENZ

ATLANTA—The Georgia-Alabama Synod went far above the minimum goal in the Southern Theological Seminary appeal. The congregational quota was $47,550, and more than $68,000 was pledged. Additional special gifts of $14,600 made the grand total $82,691.

The six supporting synods raised a total of $1,039,701, more than 33 per cent over the $750,000 goal. It is hoped that belated reports from scattered congregations will make the grand total $1,100,000. Congregational auxiliaries will continue financial and promotional aid during the next 30 months.

Synod leaders in the campaign were Mrs. E. P. Eyler, Dr. George F. Hart and Dr. Erwin G. Baumer.

Sandy Springs Organized

CHURCH OF THE APOSTLES, Sandy Springs, Ga., surpassed its goal of $3,000 for the property and building fund on the day it was organized as a congregation, March 15.

Seventy-three confirmed members and 38 children were received by baptism, confirmation, transfer and reaffirmation of faith at the morning service. In the afternoon, Dr. Raymond D. Wood, synod president, performed the ceremony of organization. The Rev. Jack Warner, Jr., mission developer, was the liturgist. He has been called as the pastor.

Compton H. Usina, synod home mission secretary, presented the synod's usual gift of $400 to the new congregation. Women of the Peachtree Road Church, Atlanta, served at a reception for members and guests after the service.

Synod Meeting May 5-8

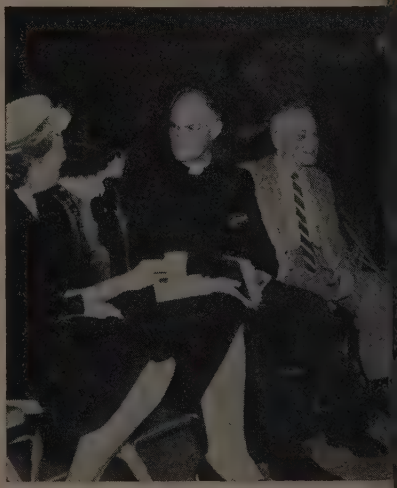
DR. GEORGE BERKHEIMER, executive secretary of the Board of Pensions, will be the ULCA representative at the 99th annual convention of the Georgia-Alabama Synod May 5-8, in Our Redeemer Church, Montgomery, Ala.

The work of the Board of Parish Education will be featured at one of the evening programs.

PRESIDENT WOOD will be the commencement speaker at Southern Seminary on May 26. Other official acts on the presidential schedule: Dedication of Good Shepherd Church, College Park, Ga., May 3; dedication of parish hall, Messiah Church, Decatur, Ga., May 17; ordination of William Eubanks, June 7; ordination of William Bennett, June 14.

New Stewardship Aids

CONGREGATIONS of the synod are getting help from dedicated laymen. Edmund R. Foehl, formerly of the Lutheran Laymen's Movement and now director of the Protestant Radio and TV Center in Atlanta, is available to assist mission congregations with financial counseling. St. Matthew's Church, northeast Atlanta, has already begun a program under Mr. Foehl's direction.



Dr. Wood (center) at Sandy Springs mission
Friendly chat on organization day

Dr. Erwin G. Baumer, of Atlanta, a member of the LLM, has mailed to every synod pastor copies of two books, *A Theology of Christian Stewardship*, by T. A. Kantonen, and *Stewards Appointed*, by Raymond M. Wilson.

United Lutheran Church Women held conference meetings April 7 at Elberton, Ga.; April 9 at Mobile, Ala., and April 11 at Wilmington Island, Ga. Mrs. G. Thomas Weddington, wife of the India missionary, was the scheduled speaker.

Easter sunrise speaker in Chastain Memorial Park, Atlanta, was Synod President Wood. The Rev. Robert E. Lee, pastor of Redeemer Church, Atlanta, spoke at the sunrise service sponsored by North Atlanta churches at Oglethorpe University.

Savannah Church Improved

Reformation Church, Savannah, Ga., is raising $2,500 for stained-glass windows. The church spent nearly $1,000 in beautifying the front of the building.

Resurrection Church, Augusta, Ga., sponsored a blood bank through the congregation's Brotherhood. "The blood you need may be your own" is the slogan used.

CARIBBEAN

Caribbean Synod Reports Overall Gain in Strength

By FRANCISCO MOLINA

San Juan, P. R.—Statistical reports for 1958 show gains of 150 confirmed members and 165 communing members in the Caribbean Synod. Two new congregations were organized during the year, for a total of 20.

Benevolence giving increased 50 per cent over 1957, but still only 66.31 per cent of the budget was covered. "It was a great achievement," writes synodical stewardship chairman Víctor M. Rodríguez, "and the effort is commendable, but not fully satisfying."

The Lutheran World Action quota was met in full.

Following Board of American Missions instructions, several congregations in Puerto Rico are seeking incorporation at the proper government offices, preparatory to a transfer of property titles now held by the board. This and other important matters were to be discussed with Executive Secretary Dr. Donald L. Houser upon his visit to the Caribbean this month.

Virgin Islands Work Planned

Virgin Islands Conference plans for the organization of a Welfare Society during 1959 to carry on the work of the Queen Louise Home in St. Croix. The Board of American Missions will discontinue its support at the end of 1960. The society also will promote other welfare work in the islands.

Other plans include a church school in St. Thomas, to start in the fall of 1959, with a new building to be under construction early in 1960. Plans look forward to establishing a complete grade school over a period of several years.

Spanish language work in St. Croix under Pastor Miguel Sevilla is moving ahead with a Sunday attendance of 100 persons, reports Chairman James G. Amos of the Virgin Islands Conference. Services are held Sunday afternoons at the Christiansted Church.

At present there are four pastors and one student intern serving the five congregations in the islands and the Spanish-language work.

Churches Filled for Lent

The Evangelism Mission in the Caribbean, held during Lent under the leadership of area director Dr. J. A. Keisler, Jr., and local chairman H. Díaz, was marked by attendances beyond the seating capacity of the local churches.

In the Puerto Rico Conference alone more than 225 persons signed for the pastor's classes; more than 230 new children were enrolled for Sunday school.

Coming on the heels of the Evangelism

CARIBBEAN . . .

Mission, Holy Week taxed again the seating capacity of the churches.

These signs have encouraged the local pastors, who face the difficult problems of a young synod of only 2,701 communi members, two-thirds of them in a Lat strongly Roman Catholic environment, a almost all of them handicapped by econon limitations.

VIRGINIA

First Fauquier County Congregation Organized at Warrentor

By MARSHALL F. MAUNEY

RICHMOND—The first Lutheran congregation in Fauquier County, Our Saviour Church, was organized at Warrenton on Palm Sunday, with 55 confirmed and 85 baptized members. It was just three years and two months after services were started.

Dr. J. Luther Mauney, synod president, conducted the ceremony of organization and induction of the church council. The Rev. Kenneth A. Price, mission developer, was the liturgist.

Work in Fauquier had its inception in the spring of 1955, when a number of residents who were Lutherans "back home" and missed the fellowship of their own church got together. Conferences through the fall and winter led to definite plans, and in January, 1956, Sunday afternoon services started in the chapel of an Episcopal churc led by the Rev. H. Edmund Pfeifer, of Fa fax. Pastor Price came in October, 1957.

With help and encouragement from th synod and the Board of American Mission the Warrenton Lutherans nearly double their charter membership in the months im mediately before organization. They hop to break ground for a church within the ne year. It will be erected on a desirable pl at the edge of the community and "in th direction of growth."

The Warrenton congregation was one o three missions organized in the Virgini Synod during the Easter season. A secon ULC congregation was organized in Staun ton and a fourth ULC church came into be ing in Richmond.

Our Saviour Church, organized as first United Lutheran congregation in Warrenton
Two other missions were formed in Virginia at the same time

WA . . .

Continued from page 46

ur-acre building site costing $18,000 was rchased July, 1958.

George Munroe, a senior at Chicago minary, has been recommended for call to e Davenport (northeast) field. He will gin his ministry June 1. A five-acre build- g site costing $11,000 was purchased in ebruary, 1958.

Education Unit Planned

ST. LUKE'S CHURCH, Sioux City, the Rev. anley Ecklund, pastor, has purchased an djoining house and lot to provide space for n educational unit. A fund-raising cam- aign has been authorized.

In 1954 this congregation voted to spon- or a mission instead of entering a church uilding expansion program. At that time 03 members were released and $3,000 was iven to assist in starting St. Mark's Church n a neighboring housing area. In one ear's time, St. Luke's had regained as many ew members as the number given to St. Mark's.

—CHANGES OF PASTORATE—

CANADA

ANDERSON, VIRGIL. From Linwood parish, Ont. To St. James' Church, Hespeler, Ont.

FISCHER, W. PAUL. From Emmanuel Church, Hemford; St. Matthew's Church, New Burne; Trinity Church, New Germany; St. Paul's Church, North River; and St. Mark's Church, Walden, Nova Scotia. To St. Peter's Church, Zurich, Ont.

CENTRAL PENNSYLVANIA

BARNHART, MAYNARD S., JR. From Christ Church, Spry. To Trinity Church, Arendtsville.

FRAZIER, CHARLES C. From Good Shepherd Church, Harrisburg. To Pennsylvania Council of Churches, director of agricultural migrant work.

ROLLER, LAWRENCE H. From Good Shepherd Church, Front Royal; St. David's Church, St. David; and St. James' Church (supply), Rileyville, Va. To St. Paul's Church, Littlestown.

SAUL, HARRY L. From Manchester-York Haven parish. Retirement.

ILLINOIS

KIRCHNER, FRANK. From Zion Church, Mt. Carmel. To Gloria Dei Church, Northbrook.

KENTUCKY-TENNESSEE

LARSEN, AKSEL C. From Faith Church, St. Louis, Mo. To Third Church, Louisville, Ky.

STRUBEL, CHARLES L. From Holy Cross Church, Wheatridge, Colo. To Calvary Church, Louisville, Ky., associate pastor.

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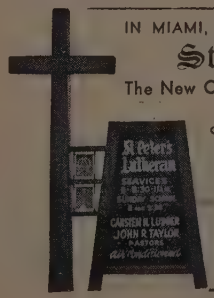

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Co-Pastors
Carsten H. Ludder
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CHANGES OF PASTORATE . . .

MICHIGAN

BUSH, GEORGE A. From Trinity Church, Bellevue, Ky. To Redeemer Church, Lansing.

ROSS, IVAN. From Holy Trinity Church, St. Louis, Mo. To White Lake Township, mission developer.

NEW YORK AND NEW ENGLAND

OTTWAY, KURT, JR. To St. David's Church, Massapequa Park, N. Y., assistant pastor.

VALTERS, KRISTAPS, SR. To St. John's Church, New Bedford, Mass.

WAGSCHAL, FRANCIS K. From Messiah Church, Lewistown, N. Y. Lutheran pastor to students in Greater New York.

ZINSMAN, GEORGE P. To Epiphany Church, Hempstead, N. Y., assistant pastor.

NORTH CAROLINA

TERRY, R. HAROLD. From St. Mark's Church, China Grove. To ULC Board of Parish Education, Philadelphia, Pa.

PACIFIC

LINDSTROM, JOHN W. From Church of the Master, Corona del Mar, Calif. To Messiah Church, Bremerton, Wash.

PACIFIC SOUTHWEST

HAMME, H. EDWARD. From Hope Church, Klamath Falls, Ore. To Shepherd of the Hills Church, Sunland, Calif.

PENNSYLVANIA MINISTERIUM

BURNITE, DAVID C. From St. Paul's Church, Reading, Pa. To Trinity Church, Clarks Summit.

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Synod Convention Calenda

April 27-30
ROCKY MOUNTAIN:
Messiah Church, Denver, Colo.

May 5-7
KENTUCKY-TENNESSEE:
Fenner Memorial Church, Louisville, Ky.
MISSISSIPPI:
Luther Chapel Lutheran Church, Pulaski

May 5-8
GEORGIA-ALABAMA:
Our Redeemer Church, Montgomery, Al

May 7, 8, 10
NOVA SCOTIA:
St. Paul's Church, Bridgewater

May 11-13
INDIANA: Second Church, Richmond
MICHIGAN: Immanuel Church, Jackson

May 11-14
FLORIDA: St. John's Church, Hollywood
ILLINOIS: Hotel Faust, Rockford

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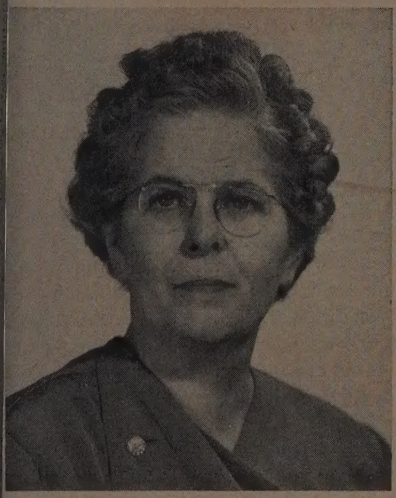
ITCHCOCK, WALTER L., JR. From St. Paul's Church, Lansdowne, assistant pastor. To Fairless Hills, mission developer.

EBANE, HANS. From Emanuel Church, Philadelphia. To Immanuel Church, West Philadelphia.

DECEASED



MARGARET C. GOLD

MRS. MARGARET COOVER GOLD, editor of *Lutheran Woman's Work*, died April 8 in Philadelphia, Pa. She was 64.

Born in Ardmore, Pa., the daughter of Dr. Melanchthon Coover, professor at Gettysburg Seminary, graduated from Wilson College and continued studies at the Peabody Conservatory for Music in Baltimore and the University of Pennsylvania. She was a schoolteacher in York and Adams County, Pa., prior to her marriage to Pastor Howard R. Gold in 1923. Dr. Gold, whose last parish was St. Paul's Church, Williamsport, Pa., died Feb. 17 of this year.

Long active in women's work in the United Lutheran Church, Mrs. Gold joined the staff of the Women's Missionary Society (now United Lutheran Church Women) in 1951 as editor of the auxiliary's monthly and secretary of its education division. Two years later, a realignment of staff positions assigned to her the duties of magazine and program editor.

She is survived by a daughter, Mrs. Martin J. Fulton, Jr., of Kansas City, Mo., and three grandchildren.

The funeral service was held April 11 at Holy Trinity Church, Abington, Pa., by Pastor Alvin O. Shiffer.

Interment was in Nazareth, Pa.

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IN CONCLUSION

LATELY in my spare time I've been studying languages, not one in particular but a lot in general. The great Asian-European stream of language, flowing westward during thousands of years, produced such different results as English, German, Greek, Russian. Study of this language history is more exciting than any detective story.

One peculiar speech habit carried along in all these languages was grammatical gender, so that (as in German today) a tree is "he," a flower "she," and a young girl "it." English has been sensible enough to get rid of this, although a few traces remain in conservative circles, as when some speak of the church or a ship as "she."

I've noticed a problem which Christians, including some preachers, experience when speaking of the Holy Spirit. Some refer to the Spirit as "he" and others "it." The church teaches that the Holy Spirit is a person, which calls for the pronoun "he." But the Spirit seems so impersonal to many that they say "it."

WE RUN into a real problem, which is more theological than grammatical, when we speak of God the Creator of heaven and earth. We know that God is not a man, but we call him "Father." We do our best to describe God in the words we have.

In Old Testament times the Hebrews recognized this problem and guarded against it. They had a personal name for God—Yahweh (spelled in some Bibles as Jehovah). But this name was so sacred that they did not speak it aloud. They were forbidden to make any pictures which would in any way attempt to describe God. Such pictures, limited by human imagination, would be p thetically inadequate and might lead idolatry.

Occasionally the Jews spoke of God "like a father." This was the word Jesu used and which Christians have continue to use. This was a powerful word i ancient days, when the father might b the tribal chieftain, respected and feare Yet the word also could express tende ness and trust.

IN MODERN American life, it seem fathers don't have this awesome respec Father is the fellow who dashes out t catch the 7:44 bus to the office. Childre are brought up mostly by their mother I suspect that much of the weakness i our thinking about God results from th loss of meaning of the word "father. Children in rebellion against their fathe —and plenty of them are at some stag in their development—jump to the con clusion that they are also in rebellio against God. Most of us, in our under standing of God, are limited by the con tent we can put in the word "Father."

Roman Catholics, prompted no doub by a deep impulse, have gone a long wa in shifting the focus of their worship t a mother image. They pray to the Virgi Mary. It would be ironic if Roma Catholicism eclipses Protestantism in thi land by switching pronouns, worshipin her instead of him.

God is a person, or we would not b persons. We are not content to worshi "the life force" or some other impersona "it." But we must be aware of the lim its we encounter in speaking of him "Father" is the best word we have, bu not nearly big enough. God is an in finitely greater Father than any whom our human experience enables us t imagine.

—ELSON RUFF

maybe

you are cut out to be a . . . ? ? ?

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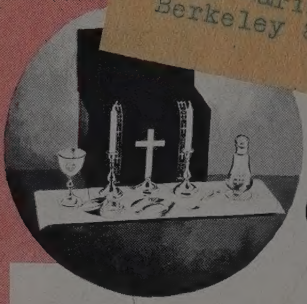

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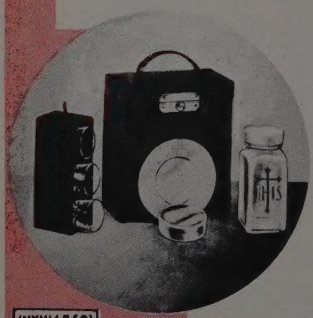

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